

REFORMED CHURCH MESSENGER

In this Issue: **Symposium: Why Do I Go to Church?**

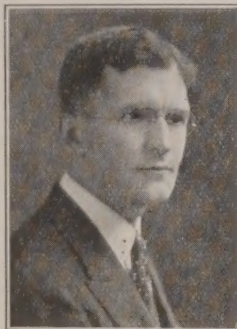
We Must Share To Keep

"If I am not willing for Christ to die, what hypocrisy is mine if I will do nothing to keep Him alive in the hearts and understandings of men, what selfishness if I keep Him for myself alone, or for my race! If I should so keep Him I would lose Him! My smallness could not hold Him, as no smallness ever has held Him. I must be great enough to share Christ if I would keep Christ mine."—Pearl S. Buck.

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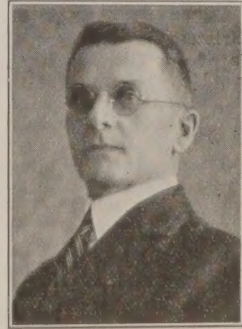
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PHILADELPHIA, FEBRUARY 16, 1933

ONE BOOK A WEEK

TECHNOCRACY

(Everybody seems so interested in Technocracy at this particular moment that I have asked Mr. Samuel Dutton Lynch, who has made a special study of the subject, to take this page this week and tell us just what it is and tell us something about the books dealing with the subject.—F. L.).

Back in 1919, during the post-war depression, William Henry Smyth, New York Engineer, undertook to present some "Practical Suggestions for National Reconstruction." This he did through the medium of the magazine then called "Industrial Management" in a series of articles entitled "Technocracy—National Industrial Management."

That seems to have been the first time that the word "Technocracy" appeared in print, and for a period of over ten years, the last time. It took another depression, many times more far-reaching, a publicity agent, and a certain Mr. Howard Scott, to bring back the word again.

Mr. Smyth used the word to describe the "unique experiment in rationalized industrial democracy" which this country underwent during the war. Stressing the fact that we had suddenly entered a machine age of unprecedented proportions in which human muscular work was being supplanted by mechanical energy, he recommended a "representative and comprehensive national council of scientists as managing directors." Mr. Scott, chief technocrat until Columbia University decided to conduct its technocratic studies

without the aid of Mr. Scott and his associates, ascribed to the word so many meanings that today it is practically impossible to define it. Basing their interpretations upon a book by Thorstein Veblen, "The Engineers and the Price System," now available through the Viking Press, which appeared at about the same time as Mr. Smyth's articles, and upon an "energy survey of North America," being plotted by several hundred draughtsmen on graphical charts, they came out with startling statements about the causes of the present depression and even intimated several cures for it, notably, a government by technicians as suggested by Smyth and actually described in an imaginary chapter in Veblen's book.

So startling were the figures representing how the machine is supplanting man at his work and causing technological unemployment and over-production, and so far-reaching the interpretations and predictions of the Technocrats, headed by Scott, that, as some people put it, America actually began to think about its economic and social problems. The Technocrats predicted that if present economic and social structure survived another two years there would be twenty million unemployed! But they were doubtful if it would survive. However, America could be saved by "Technocracy," a government by Technicians.

This was the immediate application of "Technocracy." But even if in charge of the government, the Technocrats held that they could not succeed unless the price system was abolished. The price system,

they pointed out, is based upon gold, which is subject to fluctuations in value. How can it be used as a measuring rod to determine the value of other commodities? It is like using an elastic ruler to measure length. And in the place of gold, Scott suggested that the amount of energy required to produce a certain commodity be used to designate its value. Energy is measurable by calories and ergs, and this was Scott's original contribution to Technocracy.

All this was presented in magazine articles by the Technocrats. So interested became the American public that magazines literally opened their pages and publishers their facilities to Mr. Scott and his associates. But the Technocrats were not allowed to proceed with their doctrines unchallenged. Their figures were shown to be inaccurate or misleading and some were actually repudiated by them. If figures were not correct, how much weight could be given to interpretations based upon them? Were Technicians, Scientists, Engineers, capable of being ideal government executives? Just how did Mr. Scott promise to measure the value of the Mona Lisa, for instance, in ergs or calories? The American public could read the pros and cons of Technocracy in practically any current periodical of December, January or February date, and many before them. But, strangely enough, no comprehensive criticism of Technocracy has been forthcoming in book form.

The only actual study of the subject is "Technocracy: An Interpretation," by

(Continued on Page 21)

INTERNATIONAL CHRISTIANITY

By Dr. A. V. Casselman

(During this Epiphany Season there will appear in this space special news fresh from the field which has immediate bearing upon the present missionary situation.)

Last week in this space we had an account of the reception of 51 new members at the College Church of the North Japan College at Sendai, Japan. We are very pleased to present this week a picture of the majority of these 51 new members to this splendid Church. There came in the mail this week another interesting little note about the celebration of Christmas in the new chapel of the North Japan College by Missionary Miss Mary E. Gerhard.

"North Japan College Celebrates Christmas"

Our first Christmas in the new Chapel! The dedication of our College Chapel took place last year, March 19th, and the new school year began early in April. Since then, except for the holidays, six days each week there has been a brief Chapel service, and on Sundays the College congregation has worshipped in the new building. A young man who had entered our school last April, but after three months had had to drop out for financial reasons, came to see me on Christmas Eve, and he said, "Every morning I think of our daily Chapel services in that beautiful building." As he lives in a home where the influence is opposed to Christianity, and is trying to be a Christian himself, I am very glad that his early morning thoughts daily carry him in spirit to our College morning prayers. I myself cannot but feel a thrill of joy whenever I enter the Chapel, so beautiful and dignified—

when I look at its lovely, symbolic window, and listen to the music of the grand pipe organ. We had felt, however, that Christmas would be a special time of joy, and owing to the co-operation of many people it truly was so. The organists, Church choir, and choir leader, and several groups of singers, both teachers and students, practiced faithfully, and on Dec. 17, 18, 21, and 25, rendered praise to the Lord and gave joy to men, in very beautiful music. The evening services have an added beauty with the light from the great bronze chandeliers.

The special occasion which brought the whole school together was the College

Christmas service, celebrated each year on the evening of the day when school closes for the holidays, this year on Dec. 21. Nearly all the seats in the great main floor were filled, and all of those on the large rear gallery, as well as most of those on the smaller galleries in the transepts, for when the Seminary students and the 550 boys in the Academy are added to those in the Collegiate Departments, we have a large congregation indeed. I believe that the hearts of all present responded to the opening carol, "Hark, the Herald Angels Sing," and the refrain of another, "Jesus, the Saviour, is Here."



New Members added to North Japan College Church, December 25, 1932, together with some of the leaders in the Church, Dr. Schneider standing at the extreme left

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EDITORIAL

WHAT CAN THE INDIVIDUAL CHURCH MEMBER DO TO BUILD A MORE CHRISTIAN ORDER?

Saint-Gaudens once said, "We are all in one open boat on the ocean, abandoned and drifting no one knows where." Here was a great artist who had the noblest ideals for men of marble, but who was lost in a maze of pessimism when it came to a supreme ideal for living men and women. He must have been Christ-blind when he uttered these desperate words; for people may be Christ-blind just as they may be color-blind.

True Christians are Christ-seeing people, equipped with an X-ray apparatus by means of which their vision can pierce the world of matter and behold the eternal verities. They have a clear idea of what a Christian order is, for they have received this conception from Christ Himself. The purpose for His coming into the world, Christ states thus: "I came that they may have life, and may have it abundantly." This abundant life is to be realized in the Kingdom of heaven on earth. The constitution of this Kingdom consists of only one word, LOVE—love to God and love to men. The method by which this order is to be realized is that of *living by dying*, that is, productive dying. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." For Christ, this meant the Cross; for us, it means shouldering the burdens of our fellowmen and endeavoring to raise human standards to the level set by Christ.

The race which Christians must run is not as between contestants. It is the glory of the entrants to this race to take time to help, guide, lift up weaker fellow-racers. The object is to have the greatest possible number of runners reach the goal in good time. It is therefore the obvious duty of Church members to go to the market-places to see whether any unemployed people are standing there idle because no one hired them. The Christian must be sure that the blind are receiving their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and that the poor have good tidings preached to them.

The gospel of good deeds done in the name of Christ is clearly understood by all men, be they literate or illiterate,

rich or poor, blind or seeing. What a profoundly impressive picture the story of Dorcas is!

During my thirty years of service in Japan, it was my privilege to engage in the work of preaching, in Christian educational work, and in Christian social work. The last named activity consisted of famine relief work, work among the poor, work for orphans, work among the blind, and anti-tuberculosis work. I am convinced that this kind of service is a supremely effective form of preaching the Gospel. The world's direst need today is not more science and more machinery, but Christ-filled personalities who will go about doing good among their fellowmen. Where is the individual Church member who cannot engage in this most direct Christian work—be a friend to the friendless, visit the sick, comfort the sorrowing, encourage all forms of social uplift, be on the side of those who fight the evils of society, vote for statesmen and not for politicians, pay his taxes gladly, and if he be rich, remember that he has received his wealth from society and is therefore obligated to use it in service to his needy fellowmen and thus help to make this world a more Christian order?

—ALLEN K. FAUST.

* * *

ORGANIZING FOR WORLD PEACE

World peace! A dream, a vision, Utopia! But men dream dreams, see visions, and picture Utopias. What of it? Were not all great movements, launched in the interest of mankind, once dreams, or visions, or pictures of Utopia? Only so was progress possible. Men dared to picture the ideal state and then courageously labored for its realization. Heroic souls! The world is better for their having lived, though little appreciated by their contemporaries.

What greater dream was ever visualized than that of the Nazarene, when he came into Galilee preaching the Kingdom of God—a status of world society with the rule of God in the hearts of men, in which God is Father and man are brothers. World peace is involved. For its realization is offered a three-point program.

I. Give God Priority

Human wisdom has projected many schemes for world peace. Treaties have been formulated and national signa-

tures attached. Nations have established courts, leagues, pacts and various forms of international law. But treaties have become scraps of paper. Courts, leagues and pacts have been ignored by nations in the interest of nationalism. One vital element was lacking in the formulation of their treaties—the matter of priority—God.

Man-made schemes for the solution of world problems will fail. They have failed. No human panacea is sufficient. Today, as never before, it is plainly evident that all human schemes are futile because man has depended upon his own superior wisdom for their solution. "God is not in their thought." God must be in the equation.

II. Unite the Church

One would suppose that the Church, claiming Christ as her head, would be in the forefront in the interest of world peace. Yet in the outstanding religious journal of the nation, one reads this statement, "Secular courts are doing more practical work in the cause of peace than the Church. Nations are united, but the Church is divided." This brings to mind the immortal statement of Jesus, "A Kingdom divided against itself cannot stand." A divided Church can never bring about world peace. She must be "one", even as Jesus and the Father are one. That statement of Isaiah's is significant: "They shall see eye to eye, when Jehovah returneth to Zion."

III. Apply Peace

What manner of persons ought we to be, seeing that we look for these things? Let the Apostle answer his own question. "Give diligence that ye may be found in peace, without spot and blameless in His sight." The individual, the Church, or the nation which would champion peace, must "be found in peace". The prophet hits the nail on the head when he declares, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God."

Those who would talk peace must first set their house in order—"be found in peace". This is the Jesus way. His teaching and His life harmonize. And are not men and nations, yea, the Church, at the judgment seat of Christ in this perilous hour, to determine whether they will build on rock or sand? The Sermon on the Mount is the most needed document in the world today. It knows nothing of this strutting nationalism, acquisitive economic life, and racial superiority which has taken us almost to the gates of hell.

Conclusion

The question may be asked, "Do we really want peace?" If we are seriously minded the way is open—but the price must be paid. Away with our high sounding platitudes and down to reality!

Nineteen hundred years ago a Babe was born in a manger in the little town of Bethlehem. His birth was heralded with the angelic carol, "Glory to God in the highest, and on earth peace, good will to men." His life closes with his last bequest, "Peace I leave with you. My peace I give unto you."

All organized effort in the interest of world peace is futile until the principles of Christ's Gospel are accepted as the basis of operation. There is no other way, for Jesus said, "I am the Way." "Follow Me." Any other ethic is futile and fatal.

Lloyd George was right when he said, at the close of the World War, "It is Christ or chaos."

"Here is the truth in a little creed,

Enough for all the roads we go;

In love is all the law we need,

In Christ the only God we know."

—NORMAN L. HORN.

* * *

BROADCASTING BOOZE

Thoughtful people are beginning to realize that one of the most horrendous possibilities confronting us in this country is to be found in brewery-sponsored radio programs. To have our highways plastered with huge advertising signs telling the merits of various kinds of intoxicating liquors will be bad enough, and many will regret the

renewal of such advertising in our newspapers and magazines; but the gross impropriety of advertising liquors over the radio is even more generally recognized and may become an acute issue even before any changes can be made in existing Prohibition laws.

The other evening the writer was subjected to a radio broadcast which prematurely set forth the various points of superiority, including supposed medicinal qualities, which will be found in a certain brand of beer as soon as its brewing at full strength is permitted. Just at present the Columbia Broadcasting Service is under fire for having broadcast an interview with a French manufacturer of champagne, which so obviously was an appeal for the overthrow of the Prohibition policy in the U. S. and so clearly a bid on the part of the radio interests for the use of the air to boost booze when, and if, intoxicating beverages are legalized, that it has aroused nation-wide criticism.

Writing on this subject, Dr. Willis J. Abbot says in the *Christian Science Monitor*: "Many heads of families protested vigorously against bringing into the home an argument for the resumption of wine drinking in the United States. Should the Eighteenth Amendment be repealed, *which more and more I am beginning to believe is unlikely*, or should the proposed modification in behalf of light wines and beer become effective, this question of advertising intoxicating drinks will become exceedingly acute. Such advertising would be offensive and harmful enough in newspapers. The proposition is made in Congress, and will be vigorously pushed, to check it there by means of a heavy tax upon such advertisements. Whether this same method of correction would apply to radio advertising is possibly not so clear. But unquestionably some method will be devised to prevent arguments intended to increase the sale and use of intoxicating liquors from being carried into the household, and laid before young people in the most tempting and convincing form by advertisers operating over broadcasting services. A clergyman in Lincoln, Neb., writes: 'Nebraska law prevents newspapers here from carrying liquor ads., etc., but the radio can get away with murder.' I don't quite believe the latter part of this statement will prove true if public sentiment is organized early and effectively to protest against so criminal a misuse of the air."

A fight to forestall such radio programs, sponsored by brewers and distillers, has already been launched at the annual Union Preacher's Meeting in New York, and it is determined to avoid, if possible, having our homes invaded and our children deceived by such programs. If the demand for liquor is as great as Wet leaders and newspapers have insisted, then no advertising is needed to sell it. If the demand is not as great as these folks insist, then the only object of such an advertising campaign is to increase the demand for intoxicating liquor and induce others to use a habit-forming drug.

The New York Anti-Saloon League has already announced the following program for the present session of the Legislature: 1. A bill to prohibit giving or selling liquor to minors; 2. A bill to prohibit the sale of liquor within 1,000 feet of any Church, public school, private school, college or university; 3. A bill to prohibit all liquor advertising in newspapers, magazines, on bill-boards, or by radio.

The League will also support any national legislation to prohibit the use of the U. S. Mails for liquor advertising. Many of the opponents of Prohibition have insisted right along that they are not interested in liquor and do not desire to increase the commercial traffic in booze. In fact, they have claimed that their object is true temperance and a decrease in the consumption of liquor. They have piously avowed that they are "inexpressively shocked by present day drinking conditions among the young." The MESSENGER agrees with Mr. Fred A. Victor of New York, that drink is not nearly as prevalent among the young as it is among "older men and women who have lived long enough to know better." But if, perchance, the more or less conscientious Wets should happen to be right, they ought to give enthusiastic support to any program aimed to punish anyone who seeks to debauch the youth of the land for sordid gain.

THE POWER OF KINDNESS

About twenty years ago Takaku San and I made our first circuit through the valleys back of the mountains that encircle the land of Aizu. One of my boys was asked to go with us; for he was about to return to America for his schooling, and I wanted him to know the real Japan of the backwoods.

In my ignorance I chose the very worst time of the year for the trip. It was early December, and, as we started out, the snow began to fall heavily. This was packed hard on the roads, and passing packhorses punched it full of holes. Then a heavy rain fell, and the holes were filled with ice-water. My helper, half my weight, wore straw sandals and trotted easily over the top. My son and I, wearing shoes, slipped and floundered wretchedly. In desperation we discarded the shoes and bought ourselves Japanese footgear. But we were tenderfeet, and our last state was worse than the first. Our chafed feet bled, and ankles were badly swollen.

The worst day was that on which we had to cover 25 miles, including Komato Pass, where the snow was three feet deep. At the top of the pass was a hut where dwelt a shrewd old woman who diligently ministered to passing travelers and gathered their pennies. Her teeth were blackened, after the manner of the matrons of Aizu, and her heart was hard. But the evident distress of the pale-face boy touched the mother's soul in her. She brought warm water and tenderly washed his sore feet. She brought out a sticky black compound and smeared it over his wounds, crooning over him the while. He went on his way rejoicing.

His first year's record at the Academy here was not so good. I sternly bade him quit school and get a job. He did, but saved about all he earned, intending to re-enter school on his own. A solicitous cousin protested: "Why go back to school? You are getting along finely. The boss likes you. You will be promoted fast. You can have your own car, and your own house, and court any girl you like." "And what then?", said the boy. "You fool, what more do you want?"

Then the boy wrote me: "I will finish my education, and become a missionary to Japan. I cannot forget the expression on the face of that woman in her hut on the mountain pass as she plastered up my foot." He would not consider a life of selfishness, and be inferior to the benighted old soul who had ministered to him on Komato Pass.

The next time I went out that way, I thanked the mountaineers who had been so kind to us. "You have done me a great service," I said, and I told them this tale. Their eyes filled with tears, and they have been our fast friends ever since.

—CHRISTOPHER NOSS.

* * *

PUT THEM OUT

The Jingoos are again on horse-back, riding as hard as the condition of the roads will permit. It is strange, indeed, that in a perilous hour like this some of our super-patriots are unable to find a better thing to do for the country than to prepare more "black lists"—or perhaps, they ought to be called "red lists"—seeking to increase the number of prominent Americans who must be exposed as accomplices of the Communist Third Internationale. Among the sturdy bulwarks of one thousand per cent Americanism are to be found members of the Illinois Department of the American Legion, who have compiled a series of complicated charts, listing organizations and individuals which, according to these fire-eaters, are in cahoots with the Moscow Reds and, therefore, are marked as dangerous characters who really ought to be deported if they do not mend their ways.

Miss Jane Addams, one of the most eminent of our citizens, who has been honored with a place on this list of dangerous tools of the Reds, gently retorts, "It is too bad that these charts should be used by nice young men of the

Legion. The Communists, themselves, do not think I am a Communist, and they ought to know. I have as much national feeling as have those nice young men of the Legion. No one wants peace without honor, but in war honor often flies away." Nevertheless the Legionnaires turn thumbs down on Miss Addams, Paul Hutchinson, F. Scott McBride, Clarence True Wilson, Paul Douglass, Herbert L. Willett, Clarence Darrow and many others; and, worst of all, the National Director of Americanization of the American Legion, one H. Russell Cook, does not hesitate to say: "It is a splendid example for all Departments of the Legion to follow, and, in my opinion, much good will develop from it."

Not to be outdone by the Legion, the bewhiskered Congressman Tinkham from Massachusetts, one of the most voluble Wets in Washington, has burdened the *Congressional Record* with a violent speech in which he declares that the Carnegie Endowment for International Peace and the Rockefeller Foundation are expending money for the "denationalization" of the United States, and behold, the time is here "to unmask those disloyal and seditious organizations and individuals who are attempting to destroy the independence of our country, to subvert our national integrity, and to involve us in advance in the next European war. At the forefront of these "disloyal and seditious" citizens, Congressman Tinkham places Dr. Nicholas Murray Butler, President of Columbia University, and he says "there will be no peace on the American continent" unless Dr. Butler "retires to England or fights the second battle of Bunker Hill." The thing to do with these confounded "internationalists" is to "put them out!"

Brother Tinkham has done much to reinforce the views of those citizens who think that some members of Congress are fit subjects for the psychopathic ward. If it is a crime to have an international mind, then indeed there would seem to be no room for real Christians in this country. If all those who have the New Testament view of world brotherhood are to be deported from America, we are not among those who would care to remain here with the Tinkhams and other Jingoos.

* * *

"JESUS, KEEP ME NEAR THE CROSS"

As the season of Lent begins on Wednesday, March 1, it is appropriate that our Memory Hymn for that month should be "Jesus, Keep Me Near the Cross." It is one of our best known gospel songs, in which simplicity and devotion are finely joined. It is also one of the many beautiful hymns of the Church written by the famous blind poetess, Fanny Crosby (1820-1915).

Mrs. Fanny J. Crosby Van Alstyne has exerted tremendous influence because of the humble piety, kindly sentiments, and rapt devotion of her songs. Losing her eyesight while still an infant, she graduated from the Institution for the Blind in New York and later was a teacher there for eleven years. In 1858 she married Alexander Van Alstyne, also a blind musician and teacher. Vivid and fluent, she composed with ease and rapidity; and it is stated that she wrote no less than six thousand hymns, about half of which have been published. Few women that have ever lived can claim a higher honor in being permitted to witness the world-wide popularity of so many of her hymns. Let the fervor and simplicity of this Lenten prayer take possession of your mind and heart as you commit to memory this fine old hymn of the Church.

* * *

ROTTEN REVENUE

Nations, like individuals, should live "to minister, and not to be ministered unto." States should exist for the benefit of the citizens, and not for the purpose of exploiting them. No just Government will seek to gain from the sinful indulgences or doubtful practices of its own people, waxing fat by debasing the populace. These are truisms which ought to be accepted without question by all Christian people.

If anyone today doubts the peril of an advancing pagan invasion, which threatens in a time of hysteria to submerge us in moral and spiritual disaster, he will not be compelled to travel far for evidence. It is appalling to note how many of our people seem once again to be reconciled to the idea of attempting to balance the national budget by extracting revenue out of the sale of beer and other intoxicants. Many are ready also to sell out the Lord's Day to commercial interests. If it is justifiable to extract blood-money out of the citizens by the sale of booze, then it may be said that the more efficiently the Government appeals to the vices and weaknesses of its own people along all lines, the larger will be the revenues which it can extract from them. If money can be made by the nation through the process of putting into the mouths of the people that which steals away their brains and may destroy their souls, why not utilize other convenient methods of "raising the dough" to pay high salaries to Congressmen and other government employees and to meet the mounting costs of municipal, State and Federal expenditures?

It is not altogether remarkable, in view of the gambling spirit which is so common and the boot-leg gambling which has been carried on so extensively in spite of the law, that an economist like Stuart Chase should wonder whether the Government is not at this point missing a great opportunity. "Why not acknowledge," asks Mr. Chase, "that the gambling instinct is biological and, therefore, ineradicable? Why not let the Government cater to it and exploit it for revenue purposes?" And Mr. Wm. Feather, commenting upon this proposal in the *Philadelphia Public Ledger*, puts it rather brutally in these words: "Frankly, why not have Federal lotteries, with large stakes, selling chances through the Postoffice Department? The Government could probably take a rakeoff of 75 per cent of the gross receipts. Allowing 25 per cent for expenses, the balance would be clear profit and would greatly relieve the tax burden. To ease the conscience of the squeamish section of our society, the proceeds might be appropriated for specific projects, such as a slum-clearance scheme, swimming pools, parks, or reduction of the national debt."

What an alluring illustration of the Jesuitic theory that "the end justifies the means." Are we wrong in thinking that there was a time in our history when any such suggestion would have aroused well-nigh universal abhorrence? You need merely add to this the proposal that we should imitate Japan and begin to license prostitution, and the pagan picture will be complete. Will the America of Washington and Lincoln yield to these siren voices?

The Parables of Peto the Penman

THE PARABLE OF THE ILLUSTRATED LECTURE

The lantern and the box of slides are no longer passe; they have come back with a bang. Fifty years ago men went around from school to school giving "Magic lantern exhibitions." Well, men are still doing it today. The lantern is infinitely better; so are the slides; and the lecturer has also improved, both as to Matter and Manner. And the little boys and girls still crowd the front pew or bench and Drink It All In, as did you and I—many years ago.

And having said so much about lanterns and slides, let us agree that college presidents are a fine bunch if you can get near enough to them to discover their "common humanity". Most of us think of college presidents as men who are Unduly Wise, and as canny as Scotchmen in Securing Funds and Students for their particular college or university. But you are wrong: most of them are simply overburdened university graduates, with a bit more of dignity and age than the average undergraduate.

The college president of whom I'm thinking now is a brick. He is never too busy building dormitories or administration halls, or writing text books, or attending conferences, to help out a fellow in distress, whether it's a call for an address to a service club or a lecture to a missionary society. His cheery voice over the telephone says, "Let me consult my calendar." Then silence for 45 seconds. "All right, brother, I can come. Look for me. Good-bye." And he came, not alone; there were two young men and two young ladies, an automobile half full of equipment, which was set up in a trice, and the lecture was on, and it kept going with a speed that fairly dragged the audience over a great terrain. Finally the lights were switched on and the clock registered a lapse of 70 minutes, which simply went to prove how interesting and absorbing the lecture had been. In another ten minutes the stage settings were removed, the car packed with impedimenta and humans, and snorting its way back to the Campus and Prex Manor. People are still speaking about a new conception of the Holy Land, the Missionary Society had a splendid thank offering, everybody was delighted, and, for a moral, let us coin this one,—peel the prefixes and suffixes from a real college president and you will find a Man,—unconventional, kindly, agreeable, lovable.

SYMPOSIUM: Why Do I Go To Church?

The Editor of the "Messenger" recently issued this challenge to our readers:

If you are a regular Church goer, we would like to know the reason or reasons why. The millions in America who attend Church more or less regularly must have some good reasons for going. If you are willing to state your reason, as a testimony in a difficult time like this, it should help others to decide on their duty. Will you not help by sending a brief statement in answer to the question: "WHY DO I GO TO CHURCH?"

It is most gratifying to us that so many excellent replies were received, and we hereby thank all the men and women who so willingly shared in this witness-bearing, which is so heartening to us, and which, we feel sure, will do good to many others. It is a real privilege to give in this and subsequent issues some of the helpful testimonies we have received.

I go to Church, because,

(a) I formed the habit of going to Church early in life.

(b) I want my children, and others reached by my influence, to be interested in going to Church.

(c) I enjoy the fellowship of others who also go to Church.

(d) I esteem the lives and achievements of the prophets, martyrs, and saints of all ages more highly than the lives and achievements of those who chose to live, or who are now living, without the Church.

(e) I have a sense of gratitude for what the Church has done for me in creating,

preserving, and enriching spiritual ideals, and in furnishing many other institutions in which I am interested with fine and worth while codes of conduct.

(f) The challenge of an institution that has survived the most bitter and relentless persecution for nearly twenty centuries is too important to be disregarded: there is too much evidence of truth and validity.

(g) I want to co-operate with pastors and others in the most difficult work in the world, the work of making the world better.

(h) I want to enjoy the benefit of the

thinking, consecration, and devotion of men trained in the comprehension of spiritual truth and in the art of revealing it to others.

(i) My work as a student and teacher of mathematics has resulted in the conviction that "God is a Geometer", that "a mathematician created the universe." The effort of the Church, therefore, to reveal God commands my interest.

(j) I believe that God is, and that the effort to discover and know Him is my most important business.

(k) There is an insistent want in me that nothing of which I am aware can

satisfy so completely as the message of the Church and the acts and attitudes of worship.

Dr. Calvin A. Brown.
Mercersburg Academy

I go to Church because I have always gone to Church. Mother delights to tell how I, once a rebellious little child, was persuaded to stay in Church by the laying on of hands. I have been there regularly ever since. That sensory-motor learning was the beginning and it was, and is, good at that age. As I grew older I realized in a higher sense that my parents always went to Church, and that the best people of the community went to Church. Our young people in their generation may not think so. Going to Church very early became a habit. I was also very early impressed with the fact that Jesus "entered, as His custom was, into the synagogue on the Sabbath Day." Only an accident of circumstance can break the habit now.

But during the last few years, I have been asking myself: "Why go to Church?" I have had a very full week. I am tired. I want to get away from people, out to the mountains or along a quiet stream. I don't want to listen to a sermon that is largely a repetition of something I already know: I want quiet and rest. Jesus said: "The Sabbath was made for man and not man for the Sabbath." I have tried to find the very essence of a Christian life. I think I have found it in living a good life and in faith in God. My habits of life are well fixed. My faith in God is well established. Why go to Church? I go to Church because I know that the God who established the laws of habit-formation also made provision for a change of those habits. I also know I shall forget as well as learn. I know that if I stay away from Church I may forget God. I may, perhaps unconsciously, cease to live the good life. I may enjoy the mountain and the brook as retreats but forget their Author who is also Author of my enjoyment of them. I may find myself a purely chemophysical being wholly dependent upon laws beyond my power to control, and hence in no need of a faith in a God who has not made provision for an interaction between Him and me whereby I may enjoy satisfaction.

I go to Church because I am afraid of losing a God consciousness that alone has given me satisfaction when all else has failed. Sickness comes, and death of a dear one. What hope for a purely chemophysical being? How many have recently forgotten the God of hope and taken their own lives because with a loss in their investments there was nothing left!

I go to Church because I want to spend some time each week in the House of God. I can and do see God in nature. I can perform at home or elsewhere those acts of worship that help me preserve a God consciousness. But will I, after a time? In the Church every association makes me think of God: the architecture, the music, the order of worship, the pulpit, the altar and the ordained minister of God.

—John H. Eisenhauer.
Bucknell University

Because I believe life is God-given and includes a spiritual nature, which needs to be nourished and developed, in order to do the best with it.

Because by regular attendance I honor God and Christ and the Holy Spirit.

Because the spiritual is of greater value than the material, the eternal than the temporal.

Because worship is a needed experience in living. If folks do not give heed to that which is spiritual and religious in the Sanctuary, where will they?

Because others need to be led to attend, so they may be cultivated in righteousness and be enabled to overcome temptations, which abound all about us and need to be

conquered. The Church helps put the moral governor in the heart and builds Christian character.

Because the Church is a great agency in a neighborhood, exerting a powerful influence, for it is a recognized fact that individuals do not desire to live in a locality where there is no Church.

Very sincerely,
Harry E. Paisley.

Reading Terminal,
Philadelphia, Pa.

Because I am thoroughly convinced that the Church, with all its shortcomings, is the greatest and the most effective force that makes for righteousness, for temper-

WHY DO I GO TO CHURCH?

(From a Well-known Jurist)
January 12, 1933.

"Reformed Church Messenger"
Office of the Editor,
Philadelphia, Pa.,
Dear Friend:

I go to Church in order to come closer and bring mankind closer to God.

Cordially yours,
Forrest R. Shanaman.
Judges' Chambers,
Reading, Pennsylvania

(From a Busy Physician)
"Why Do I Go To Church?"
Because, to me, it is the MOST pleasant event of the week.
Sincerely yours,
John F. Mentzer, M.D.
Ephrata, Pa.

(From a College President)
1. I was trained to do so by my parents. With me, Church-going is a deeply cherished habit.
2. I wish to set a good example to the young people in the college in which I work and in the community in which I live.
3. I think it gives encouragement to my minister and to the congregation of which I am a member.
4. I derive personal benefit from the sermon and from other features of the service, especially the hymns.
5. I want to worship God under favorable conditions and in company with my fellowmen.

George L. Omwake.
Ursinus College,
Collegeville, Pennsylvania

ance and for peace in the world today. The Church should therefore be supported by all who hope for the coming of a better and a happier world and who are willing to work for its manifestation in the lives of men and women. My going to Church helps me in endeavoring to realize this in my own life, and may perhaps help others, too.

Because I need spiritual refreshment and inspiration, just as I need food and sleep and physical recreation. The common worship of the Church service gives me a needed refreshment and a renewed energy in a way that radio services, excellent though they may be, do not give.

Others, without doubt, obtain this spiritual refreshment in other ways, but to me, the hymns, prayers, sermon, the ordered services of the Church, which link the worshipers with the past and give them a vision of a glorious future, are helpful and necessary.

And finally, because I have always gone to Church from my childhood. It is a habit now of many years, so much so, that if I do not go to Church I feel that the

Sunday has not been spent as it ought to have been spent.

Dr. J. Franklin Meyer.

Bureau of Standards,
Washington, D. C.

(By Elder J. Q. Truxal, St. Peter's Church, Lancaster, Penna.)

I go to Church because I can't help it: for which I thank my parents and my pastors, who led me in the way of my Saviour, so that going to Church became a fixed life with me—a habit. Decidedly the richest, happiest experiences of my life have been the fruits or rewards of going to Church.

I live in a social, political, and economic world which will be better or worse because I live. I can be helpful to my fellowman only insofar as I can interpret the spirit of the Saviour to those with whom I come in contact. This I can do only by partaking of His Spirit—which I can do best by regular attendance in the Church which He established and for which He died.

Loyalty to my vows demands my attendance, not now and then, but regularly. I would be unhappy in absenting myself without a reason which I could give to my Saviour. If God's Kingdom is to come,—for which I pray daily, and which will come because He taught us to pray for its coming,—I must surrender to His will and allow Him to use me in the established way, which is through His Church.

Every community is what the people of that community make it. My community needs my best, and I love to give it.

My responsibility to my Church is more evident these days than ever before. We members of the Reformed Church,—each one in greater or less degree,—are responsible for the awful condition our beloved Zion is in. I could ill afford to do less than be present at all services, and give my time and substance unreservedly. Jesus needs men now as He needed them while on earth.

I pray daily for my Church and my pastor, and I must go to Church to give God a chance to answer my prayer. I owe it to my dear ones, to my country, to the world, and to God, to go to Church regularly.

Why do I go to Church?—From habit. This very terse answer may need some qualifications, but basically, it is correct.

My earliest recollections are those of being taken to Sunday School and Church, and while in the earlier years I derived little benefit from the services, incidentally keeping my father from deriving much benefit either, yet he was persistent and eventually was able to direct both eyes toward the pulpit and open both ears to the reception of the preached word.

During all the succeeding years I have regularly attended the Church services, and now the doing of this has become as much a part of the Sabbath Day as the partaking of food and drink. Just as food and drink sustain the physical body, so does Church attendance strengthen the spiritual.

In conclusion—Why do I go to Church? Because the question of not going never presents itself.

C. E. Zimmerman.
Mt. Pleasant, Pa.

(From a Publisher)

I go to Church because I need its replenishing power for the tasks of the day. The Master was always in the synagogue for soul-refreshment and re-invigoration for the days ahead. I know of no better place for re-empowerment than the wholesome, religious atmosphere of the house of prayer, where the spirit of the wisest of teachers meets every need.

Church services are precious because they bring the "good news" that chal-

lenges the best in us and rids us of the "worst in us". If the Kingdom of God is the "highest conception of all desired excellence", as J. H. String puts it, what excuse is there to absent ourselves from Kingdom work?

Then, too, it means something to be part of the caravan of millions of souls who faithfully, every Sunday, start the journey to the House of God. Our forbears, with much discomfort, wended their way over long distances to the Holy Place. Jesus was a Temple pilgrim, joining groups who sang, filled with joy, over the prospect of worship. Should we do less?

—E. E. Althouse.

Sellersville, Pa.

There are several reasons why I go to Church. The first is that I was privileged to be reared in a Christian home, by parents whose memory I revere, who were sufficiently interested in their children, to have them early in life form the habit of attending Church.

I believe that this is a cardinal principle, and in our age is sorely neglected, and every effort should be put forth to have it reinstated. I firmly believe that the habits that we form in our very early youth, are the most important for our succeeding years.

I love the atmosphere of the Church. Whenever I enter I feel a reverence that is unattainable in any other place. Worship gives me strength and inspiration, and better prepares me to meet the trials and vicissitudes of life.

—Dr. Frank T. Landis.

Womelsdorf, Pa.

Because an early formed habit of regular attendance has created and cultivated the desire of being with kindred spirits. Every person needs this association and contact. It helps one's every mood, buoys one up, and strengthens one to meet all emergencies.

Then, too, regular attendance brings into fact the beatitudes, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." The regular and systematic study of the Word and the contemplation of the sermon are spiritual refreshment for the soul and are needed as much as the body needs physical nourishment. Those who hear the symphony occasionally cannot appreciate the music as much as the trained listener and those who attend Church irregularly cannot be attuned to spiritual growth as is the regular attendant.

In the Adirondack Mountains where deer are plentiful, it is the knowledge of both nature lover and hunter that if in no other place a deer could be stalked, it could be found, at the close of day, roaming along a brook. How vivid this experience has made the words of the psalmist: "As the hart panteth after the water brook, so thirsteth my soul after Thee, O living God." Even as the hart sought the flowing, living water, so should man regularly seek the water of life as imparted in public worship.

In some twenty years of travel in the United States and Canada, I have rarely let any one interfere with my Sunday program of Church attendance. My work took me to the urban centers and remote corners. I have worshipped from the summer camp meetings to the ancient Basilica in Quebec and from the Chapel to the modern storied metropolitan Church. These varied associations in so many denominations with all kinds of people have been of inestimable value—a quiet hour—food for the soul—a new start, an uplook, and a more charitable outlook. I believe in the communion of saints.

—Edwin M. Kling.

234 No. Harlem Rd.,
Snyder, N. Y.

Why should I as a professing Christian stay away from Church or be lax in my Church attendance? If, as Dr. Charles

E. Jefferson says, "the Church is the friends of Jesus organized for the purpose of life and worship and work", how can I live and worship and work if I do not attend Church services as regularly as health and circumstances will permit?

I go to Church to worship with my fellow Christians because it means more to me than to stay at home and worship alone, by radio or otherwise. The inspiration and fellowship help me to face my duties for the week more nearly in the way that I ought to face and meet them.

It is unnatural for me not to attend at least one public worship, Church or Church School, on each Sabbath day. This unnatural condition carries through the week if I fail to attend such a service. I feel the loss of something that gives me poise, or balance, or courage to go on in my business and social life.

If I do attend services regularly I find it difficult enough to meet all situations in a Christian manner during the week;

CHURCHES ARE "STOP" SIGNS ON BUSY HIGHWAY OF LIFE

When we see an autoist taking more of the highway than he is entitled to, we consider him very unfair.

There is a lot of gouging on the pathway of life and we may be doing some of it and should be ashamed of ourselves.

Even if we gain an advantage, it is temporary, and we lose in the end.

It is impossible to put a "stop" sign everywhere. For that reason everybody is supplied with a conscience.

An advantage is all right unless it means a disadvantage to somebody else. Then it may be meanness, a misdemeanor or a felony.

Public opinion pronounces sentence on the former and judge and jury attend to the latter. Both are humiliating, mean disgrace, and are costly.

We can have ourselves held up to scorn if we want to, but few feel that way, so why run risks?

There is a right and a wrong way of living. One brings contentment, and we can have it by living it.

The other is just the reverse and we can have that, too.

Getting good advice is not enough, because we are forgetful. Receiving it weekly is much better—in fact it is necessary.

That is why we have Churches. They are "stop" signs to help us avoid collision in our daily lives.

By Benjamin A. Fryer,

in Reading Eagle.

but my difficulties increase if I fail to attend devotional services.

I enjoy a good sermon, but that is only one part of the service. Sermons I can hear by radio but I cannot enjoy group worship in this way. A well planned public worship, even though the sermon may not always be up to par, (this is no reflection on our pastor's sermons) means so much more to me than a most scholarly sermon by radio and a service over the air.

A member of a lodge or service club or society gets no benefit from it if he absents himself from its meetings. How then can he benefit from a Church from which he absents himself?

"OTHERS" also are a consideration in my Church membership. How can I be of help to them if I remain away from Church services, do not learn of their needs, and do not put myself in a position actually to be helpful to the pastor and lay leaders of the Church? What money I can contribute can never take the place

of what time and personal effort I owe to my Church. If I remain away from services I fail in my personal contribution other than monetary.

I can be only a nominal Christian if I miss regular services. The Church cannot continue to exist from the support of nominal Christians. I don't want to delegate my responsibility to others.

—Charles S. Adams.

Esterly, Pa.

Every individual has two bodies—the physical or outward body that is seen by man and the inner or spiritual body which is visible only to God. Because I am an individual with a physical body I must partake daily of food in order properly to nourish this outward body. Because I am a Christian individual and am attempting to live a Christ-like life, I attend all the services of His Church in order that I might properly develop this spiritual body and make it a body such as God would have it be, and thus make of it a thing of beauty in His sight.

There are, to my mind, at least two ways by which I nourish this spiritual part of my make-up. First, through Prayer; and second, through His Church and its services. Prayer, which to me is an attitude of life and a communion with God, enables me to receive the power and spirit with which to live a Christian life. Through prayer I am a changed individual, consequently I seek and find only good in those with whom I come in contact. This in my turn helps me, as it helped my Saviour, Jesus Christ, to live with and for mankind, thus making for better lives, better communities and eventually a better world. The power of prayer as viewed in this light is immeasurable. However, mark you, it is only through me that this power is used and made manifest—it is God working in and through His servants.

All the services of the Christian Church are, or should be, the means for one to learn more about the one perfect example—Christ—and His way of life. Consistory meetings, men's league meetings, Church School work, morning and evening worship services on the Lord's day, all these enable us to share our experiences one with the other and to grow in Christian knowledge. True, one can learn about Christ in the home, but here one does not share his Christ with a large group of other Christian lives, here one is not surrounded with the reverence and beauty of a Church auditorium, and here one is not generally led by a devoted Christ-like minister.

Like prayer, all services of the Church are communion with God. Thus if I desire to perfect my life and pattern it after that of Christ, I am compelled (but I do so willingly) to attend all services conducted in His name by the Christian Church. Through this attendance, granting that mere attendance is not enough if done only for its own sake, I receive and share knowledge of Christ and His way of life, and then through prayer I receive the power necessary to carry on towards this goal of a truly Christian life. As my life becomes attuned and one with Christ, those around me are led to this way of life, and ultimately the goal of the Kingdom of God among men will be achieved.

Surely one wants his spiritual body to be of such a character that he will not attempt to hide it from the only person to whom it is visible. And certainly if the ultimate goal to be achieved, by making this spiritual body as nearly Christ-like as possible, is the coming of His Kingdom, then I sincerely believe that one will want to use all the means available properly to nourish this inner soul.

—John C. Truxal.

In answering this question will you permit me to draw for you a mental picture of a condition that existed for me six years ago?

I had joined the Church some years before my story begins. Just another name on the Church roll, was the best way to describe it. If anyone had asked me at that time, "Why do you go to Church?", I suppose I would have answered very truthfully, "Because I belong to Church." But now to answer this question as it applies to me after six years have passed.

I was the father of two children aged two and a half and six months respectively. I drank and gambled. Both were thrilling from the standpoint of excitement and law-breaking. A friend of mine (for whom I have thanked God many times in the last six years) would at various times try to interest me in Church. Well—the Church to me seemed to be very dull and formal. One day my friend talked to me not about the Church but of JESUS CHRIST. My friend did not present to me an angelic or a weak Christ, but a vivid picture of a 100 per cent MAN.

I agreed to try to walk the path my friend pointed out for me, "The Master's Way of Life". It was hard. My old companions were very critical as you can well imagine, and my new companions very doubtful if it was sincerity on my part or just bluff. This condition was only natural, I suppose, on past performances. Time passed. The walking became more and more difficult. I found out what Jesus meant when He said, "Except a man DENY himself, take up his cross and follow me, he cannot be MY disciple." I became interested in the various organizations of Church life. The new man was put on, old things passed away, and praise God, the first fight was won!

Why DO I Go TO Church? To worship and meditate. But most of all, "to help some wandering child to find his way (as my friend did for me). To follow truth as blind men long for light, and answer when He calls, "Here am I, Lord, use me." "Thanks be unto God who giveth us the VICTORY through our Lord Jesus Christ! Amen."

Caryl H. Booz,
President Bucks County C. E. Union.

The habit, formed in early childhood, was interrupted for a number of years, and then resumed. Therefore, I would say that the first reason is "heredity". I was not "sent" to Church, but was "taken." Second, observation has taught me that the best people in our communities attend Church—and this is said without casting any reflection upon the standing of non-Churchgoers. I have found that my best friends were Church-going people. It is probably a fact that few people would care to live in a community without Churches. Hence, I feel that it is my duty as a citizen to support the Church, not only with my means, but also with my attendance and participation in Church activities. God fearing and trusting people believe that it is their duty to worship Him. One day in seven has been set apart by both divine and civil law for such worship. Churches have been organized and buildings erected and dedicated for such worship and instruction in God's plan for mankind. In secular pursuits, it is customary to go for certain things to the place where these articles or activities may be found. If we want to fish, we go where the fish are (presumably) and do not expect to fish any place our fancy may indicate. Why, then, should we not worship God in His house, rather than say that we can worship Him anywhere at all? Granted that this might be possible, how many of those who hold to this means of worship actually practice it? The Christian Church has done more to advance and uphold living standards, both social and moral, than any other agency. Therefore, I support it. Our ministers have devoted years of study to the worship of God and the interpretation of His teachings. Surely an expert in that line of endeavor can do more to help me

than one who is untrained. Therefore, I go to Church to learn how my life can be adapted to God's plan and to receive spiritual, moral, mental and physical strength to carry out that plan.

—Charles M. Harris.
Kimberton, Pennsylvania

I am a man 72 years young and I have been going both to Sunday School and Church from my boyhood up. Now I am going to Church more frequently than I ever did. I go to Church because I love God and His House and can say from the heart, "I love Thy Church, O God." All our blessings come from the Lord and I have found in my life that there is great blessing in going regularly to the services of the sanctuary. Of course if one has not the love of God in his heart he is not likely to go to Church and has no desire to do so. I remember well how my dear mother told us children when we were small that God's blessing rests upon Church-going, and I know in my own experience that it is true.

—Elder Jacob Berger.
West Hazleton, Pa.

"WALKING AND WORKING WITH CHRIST"

This is, by far, the most satisfactory supplementary material available for use by ministers and catechumens in the Reformed Church. The authors know the problems of the minister and they understand the technique of effective teaching as well as the genius of the Reformed Church.

H. J. Naftzinger.
Hegins, Pa.

I have found the new Manual an excellent source book for classes under instruction and I wish to congratulate the Board of Christian Education on giving us one of the finest books in this field. Even the parents of the children are reading it.

John W. Myers.
Louisville, Ky.

I go to Church to worship, because it is the sacred, dedicated place for worship. Throughout practically the history of all time the Creator of the race has directed and ordained that there shall be erected places (altars) for His worship by His people. I can well follow the example of Christ who, while on earth, was found regularly in the synagogue on the Sabbath Day. I go to Church moreover to hear as a part of the service the inspired word of God proclaimed and explained by a living prophet, for my benefit (or does one not worship while listening to a sermon?)

I go to Church to practice my devotions in a place set apart because I will find a Presence there, Who may not be so certainly found in any other place. A mountain top at the beginning or close of day, or some mighty work in nature might inspire to wonder and worship, but the place one can go regularly to worship is a sanctuary!

I believe that in the Church His Spirit is more free to work than elsewhere. The great things of life and life's spiritual benefits come by grace as a result of the operation of the Spirit of God in the spirit of man. Is such mutual contact possible unless, or until, the mind is receptive? One's mind is not likely to be receptive without some effort such as going to Church, closeting one's self, or having family worship, etc. It is not safe to wait for an emergency of sudden spiritual need!

I go to Church to join with others in the worship of the sanctuary to procure spiritual help for life's duties. The learned interpretation of the Scriptures is what I need for the fullest understanding and enjoyment of them. Thus the preacher's explanation of the inspired word helps me to get from it an adequate philosophy of life which I need in my daily routine of duty in administering to impaired and wounded human bodies. It helps me also to more readily analyze the mysteries of life arising for solution in my professional experiences.

I go to Church because I want to do so. The urge of habit is strengthened by a desire for something that is to be gotten only there, and because I recall my confirmation vows. I feel that one cannot conscientiously keep them and stay away from Church. One can get pleasure out of doing worthwhile Church work, in sharing in the support of his Church, and in furthering the ideals of his denomination as laid down in its history and carried forward by its leaders.

I go to Church because those of sacred memory would want me to be there and because I think my pastor would miss me if I were absent; in fact, faithful pastors and preachers exert a great influence over their members and the public in the matter of Church attendance. When I was a student my then pastor came a long distance to counsel with me and urge upon me the thought that professional men can be regular in Church attendance if they wish to be. That visit exerted a great influence upon my life and upon my Church-going habit in later life. The contact with and friendship of all my pastors to date has made me want to go to Church.

In response to this question, a nurse said, "I go to Church because in the home I was brought up to go there as regularly as to go for my meals. Now I consider it a privilege, because I get help to go through the days and nights, and by my example I hope to help others to see the sacrifice the Father made in giving His Son to be crucified to save us all."

What is to be done about Church attendance? Who is to do it? Those who strive to do it well will have God's blessing and God's help. I hope that I may be privileged to attend the services in the Church for many years and with ever greater piety and devotion.

P. S.—I think the subject of Church attendance carries within it the secret for the present condition of the country, financial depression, social degradation and religious apathy. If somehow, sometime, we, the people, should turn away from false gods, re-establish the home with its Christian atmosphere, its regard for the Sabbath, its Church-going habits, and its Golden Rule doctrines, many of these troubles would be corrected automatically. In this connection, one can look with pride upon the substantial citizenship and character exhibited by most of the members of the Christian Church. It is notable that while not depressionless, there is less of it in communities where Christianity is strong and where folks have not forgotten God! We have heard much recently about "the forgotten man". I believe it is more important to consider the Deity as a forgotten personality and to remember and worship Him than it is to cater to any group or groups of allegedly forgotten men in "catch-vote" phraseology. It might be better to find and satisfy a forgotten God than to build a theory around persons who might consider themselves unfortunate.

A concluding go-to-Church thought: it might be well for the Church at large to plan to get more out of its Church property than to use it only several hours a week. In many places it might be feasible and possible to keep the Church doors open more continuously so that people might enter to pray and meditate.

—G. W. Hartman, M. D.
Harrisburg, Pa.

(To Be Continued)

The Prophetic Message and Social Reconstruction

DR. E. G. HOMRIGHAUSEN

This subject is a paradox! Social reconstruction has to do with plans for social rebuilding, it has to do with technical matters. It deals with political parties, legislation, democracy, fascism, communism, with ways and means for effecting changes in the social order. It deals with constitutions and economic planning and political blueprints.

The prophet, however, has never been interested in these things. In fact, one reads the messages of the Old Testament prophets and he gets no ideas at all as to how to run a government, how properly to distribute wealth, or whether democracy or autocracy is the best technique for man's social life.

In Jesus' life there is no indication that He was concerned with Herod or Pilate or Rome as such, even though Rome was hated as an enemy of God. Jesus made no attempt to divide an economic inheritance when asked to do so by one of the brothers who appealed to Him. He says no specific word about slavery, although his land and age were full of it. He wrote no constitution for Utopia, gave no legislative ethic which would be good for all times. He made no attempt to rally interested followers and attempt the rescue of His friend John from prison. Greatest of the prophets, yes; but a social reconstructor? Hardly.

To speak of the prophetic message and social reconstruction is to speak of almost opposite themes. For the prophet is concerned with the absolute and ultimate goals of life, while the social reconstructor is concerned with the relative and attainable goals in the matter of fact situation of the present moment.

This brings us to one of the burning problems of the day. It must be cleared up by hard and serious thinking before the Christian forces can hope to strive unitedly for any real social effects. It is the question as to what the Kingdom of God is.

The prophet's picture of the Kingdom is always that it is beyond history. It is so ideal that it is set in the background of poetry and art. He sees by a flash of God-given insight the very ultimate world of God in which are found no strife, no class distinctions, no relativities of history. In short, he sees the end, the absolute Kingdom of God.

It is for this reason that the prophet is often so impractical. He offers no specific solution to the world's problems. But he is critical of all that is; he sees the reality which ought to be. He attacks as well as beckons. He flashes the searchlight of his vision upon the state of things and shows

up their imperfections. He disturbs. He ridicules with holy humor the foibles and the divisiveness of men. He probes into the reality of things. He reveals motives, he strikes at the citadel of man's personality. He sees from God's point of view. He reveals the crisis between God and man.

Yes, you ask, but what can he do to help us in our present situation? Ah, he keeps you from sitting down in your mediocrity. He will not let you sleep the sleep of social conservatism. He builds fires under men of evil spirit and impure motive. He throws bombs in the quiet conferences of leaders. He interprets men's deepest selves to themselves and to each other. He shows us that we belong to each other and that all of us belong to God and that everything is God's, and thus not to be used for man's selfish consumption, but for the universal welfare.

Not only that, but he holds before our eyes the fact that the real Kingdom of God is beyond human construction. He always sets it in the background of God's sovereign creativity. Before the Kingdom can come we must get ready—clear the wilderness! And he gives us to understand that all our social reconstruction in this world will always be a matter of change and relative achievement. The prophet knows human nature too well to suppose that a time will come some day when men shall have built a Kingdom by themselves which will be the Kingdom of God. He knows that every human social order will always be based upon coercion and force, that it will always be a social order set in the limits of time, and that before the real Kingdom appears there must be some sort of fundamental structural change within the world's and men's natures. But the prophet knows that there are elements of the real Kingdom at work in the world and that they work themselves out indirectly from the lives of those who have caught his lofty message.

Therefore we should not say that the religion of the prophet is after all merely other-worldly, although it is largely that, or that it is an "opiate" of the people. Nor should we disregard his message merely because it has to do with the ultimate. Nor should we take the materialistic way of life and say that religion is an anachronism. Rather the prophetic message should be the real foundation of individual life. It qualifies the bitter struggles of groups versus groups; it is the constant leaven at work which never becomes the lump itself. It is the Kingdom of God within the kingdoms of this world which causes volcanoes in the social order, earth-

quakes in the economic order, and which makes the old stars, we thought so secure in our heavens, to fall.

How can this prophetic message work itself out in the social order? In a real way it cannot. Yet it must busy itself with the technique of government and every other social agency. First of all, it must disabuse the minds of men that there are any such things as unchangeable customs and parties. It tells us also that to be a Christian is not to sit down looking into heaven in ascetic contemplation for the coming of the Kingdom, but to realize that it is *here*, even though it is not identified with human systems and orders. More, that every Christian must live out his life in accordance with the particular age and customs in which he finds himself. He does not withdraw from the world. He participates in it and renders to Caesar the things that are Caesar's,—and that is not compromise! He knows that there is no *one* and *only* method by which one can be a Christian in the world. And he knows that he must strive to get the best possible "break" for Kingdom realities and not try to hold to a goal that is so unattainable that it would require a world of Christians of the calibre of St. Paul to realize them. And he knows that a Christian does not lose his Christianity when he uses worldly ways and methods to gain worth while relative goals for social justice, if his heart is in love with the Kingdom. That may sound like Jesuitical casuistry, but it is what most of us have to do all the time. Every time we handle money we are using material that is not clean.

The prophetic message is the tone and tenor of other-worldly reality which should temper the Christian in his work among and with his fellows, in the tasks of the community and of the world. That does not exclude the fact that *sometimes* we may have to make the supreme sacrifice of life for the attainment of some goal. But we should keep in mind that that does not entitle us to sainthood, and it does not really follow that we have done the *only* Christian thing, nor that our martyrdom was more like the death of Jesus—which was a death quite different from the last stand of a hero!

We need both the prophetic message to buoy up the individual soul and to hold before us the ultimate, as well as the activity in the work of social reconstruction that is relative and that, as long as men are men, will be subject to change and realignment, and to the use of coercion and methods we do not necessarily like to use.

Indianapolis, Ind.

NEWS IN BRIEF

CLASSES MEETING IN FEBRUARY, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

FEBRUARY 20:

Zion's (9 A. M.), St. Stephen's, York, Pa., Rev. Howard F. Boyer, York, Pa. Gettysburg (7.30 P. M.), Christ, Littlestown, Pa., Dr. H. H. Hartman, Littlestown, Pa.

FEBRUARY 21:

Iowa (7.30 P. M.), Grace, Wilton Junction, Ia., Rev. J. M. Newgard, Wilton Junction, Iowa. Portland-Oregon (8 P. M.), First, Portland, Oregon, Rev. G. Hafner, 309 Twelfth Street, Portland, Oregon.

FEBRUARY 27:

East Susquehanna (7.30 P. M.), Christ, Lykens, Pa., Rev. W. R. Hartzell, Lykens, Pa. Virginia (7.30 P. M.), St. John's, Harrisville, Va., Rev. C. E. Robb, Toms Brook, Va.

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST
1933

SUBJECT—"The Catechetical Manual" (Recently published by the Board of Christian Education).

LENGTH—Not over 3,000 words.

TIME—All essays must be received by Dr. Henry I. Stahr, Executive Secretary of

the Board of Christian Education, by Children's Day, June 11, 1933.

ELIGIBLE—Any minister or member of the Reformed Church in the United States.

INSTRUCTIONS—(1) Sign essay with an assumed name, giving correct name and address in a separate envelope.

(2) Use one side of paper only.

(3) Manuscripts should be typewritten.

PRIZES—First Prize, \$75.00

Second Prize, \$50.00

Third Prize, \$25.00

BOWLING GREEN ACADEMY

Were you ever completely snowed under? No! neither were we, but you know that there are different ways of being

"JESUS, KEEP ME NEAR THE CROSS"

(Memory Hymn for March)

Jesus, keep me near the cross,
There a precious fountain,
Free to all, a healing stream
Flows from Calvary's mountain.

Refrain:

In the cross, in the cross,
Be my glory ever,
Till my raptured soul shall find
Rest beyond the river.

Near the cross, a trembling soul,
Love and mercy found me;
There the Bright and Morning Star
Shed its beams around me.

Near the cross, O Lamb of God!
Bring its scenes before me;
Help me walk from day to day
With its shadow o'er me.

Near the cross I'll watch and wait,
Hoping, trusting ever,
Till I reach the heavenly land,
Just beyond the river.

Fanny J. Crosby, 1868

W. Howard Doane, 1868

snowed in or under. We have had two snowstorms during the past 10 days. Guess they must have frozen up all available resources—no not all, we received \$1 from "A Friend" at Clearspring, Md., and that ONE DOLLAR saved the day. Surely some of the loyal friends who have helped to build up this Salary Fund for Miss Wolfe will not fail us during these depressing days! Total to date \$319, which is considerably short of last year. Make all checks payable to Dr. Paul S. Leinbach, and send them care of the "Messenger."

Tohickon Classis reports six congregations that paid the 1932 Apportionment in full. Several of the large congregations come very close to the 100% mark.

Mrs. C. E. Nagle, 1338 Shepherd St., N. W., Washington, D. C., a sister of Dr. A. M. Schmidt, can provide lodging and breakfast for a few guests during the inaugural ceremonies. Terms reasonable.

"The Messenger" is always looked forward to from week to week. To read it brings inspiration and hope to me." This is a kind message from a good friend at Olney Station, Philadelphia.

Mrs. Martha E. Bachman, of Bay Village, Ohio, always remembers Foreign Mission Day with her offering for the cause. She adds the prayer, "May God touch many hearts and hands who still have means to give 'until it hurts' for the dear cause of Missions."

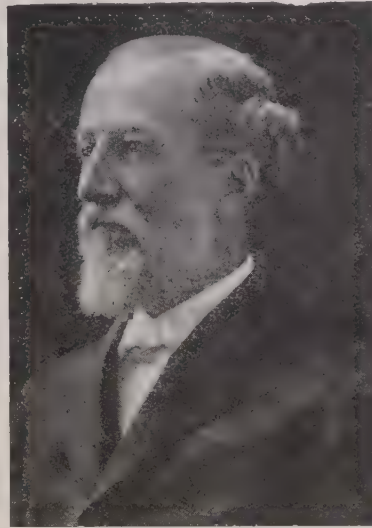
Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, reports 732 members, a net gain of 10; the S. S. has 655, a net gain of 52. The Home Fellowship meetings on Wednesday evenings began Feb. 8 and promise blessing. A preaching mission, with Dr. C. E. Schaeffer as guest preacher, begins Feb. 27.

Foreign Mission Day was observed last Sunday in the Churches in Reading. Dr. Bartholomew addressed the St. Paul's Memorial Sunday School, and delivered the sermon at the morning service. In the First Church, Dr. J. Rauch Stein occupied the pulpit at 11 A. M. Dr. Jacob G. Rupp spent the morning with the members of Zion Church, and delivered his illustrated lecture in St. Mark's Church in the evening.

Rev. Paul B. Rupp, chaplain in the United States Army, in his annual report to Allegheny Classis, told of an 8 weeks' trip through the Philippines, China and Japan, and through the Panama Canal to New York on his way from his station in the Hawaiian Islands to his new post, Scott Field, Illinois. He states that his tour was his most enlightening and broadening experience, even though preceded by three weeks in the hospital.

THE REV. AMOS CASSELMAN

One of the best beloved pioneers in our ministry entered into rest on Tuesday, Feb. 7, in the person of the Rev. Amos Casselman, who died at



The Rev. Amos Casselman

the home of his son in Tiffin, O., aged 83 years, 4 mos. and 23 days. Father Casselman is survived by three sons, all well-known ministers (Revs. Arthur V., Herbert H. and Francis R. Casselman) of our Church, and one daughter, Mrs. M. C. Laverty. An account of the life and labors of this good father in Israel will be given next week.

Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, sails Feb. 18 for a three months' visit to the Near East and Africa. One of the objectives of his visit to the Near East will be to conserve the full benefits of the successful work done among the Armenian people by Mr. Levon Zenian, who is well known in our Church and to whose support a number of our Sunday Schools, as well as our Board of Christian Education, have contributed.

A very encouraging report was received from Rev. Sterling W. Whitener, of Yochow City, China, of a number of baptisms at two of the outstations, and in the congregation at Yochow City. In the latter Church, eight of a group of 17 were students in the Zierner Girls' School. It was the privilege of Mr. Whitener to teach these new members the Catechism and duties of Church membership. What the China Mission needs in this day of opportunity are a few more capable missionaries. Our people should know the need even if the money is not available to send them. The results of Foreign Mission Day will help to solve this problem.

Rev. L. M. Fetterolf sends us the following report: "At the Community services held in the M. E. Church at Pottsville, Pa., on Jan. 31, Rev. Charles E. Schaeffer, D.D., the honored General Secretary of our Home Mission Board, preached to an audience that filled the entire auditorium. The meetings are held in this Church because it is the largest in the city, having a seating capacity of nearly 1,600. Dr. Schaeffer held the entire audience at rapt attention for an hour as he spoke in his usual earnest way from the text in Rev. 1:10, 'I was in the Spirit on the Lord's Day, and I heard behind me a great voice, as of a trumpet.' In his sermon the speaker laid special stress on the many strange voices we hear in the world today, and how some of these voices impel the Church to sound the trumpet of warning, of conquest, and of victory throughout the land. His sermon

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For further information address

DR. HOWARD J. BENCHOFF, Headmaster
Woodstock, Virginia

was commented upon as being 'one of the most evangelical messages we have heard'."

The Messenger regrets to announce the death, on Feb. 3, at Miami, Florida, of Mrs. Anna Boyce Weaver, beloved wife of Charles K. Weaver, superintendent of the Sunday School of First Church, Easton, Pa. Mr. and Mrs. Weaver left Easton for Florida on their usual winter vacation on Jan. 5. A sudden attack of acute appendicitis developed and Mrs. Weaver was apparently on the road to recovery after the operation when death came suddenly. This splendid Christian woman was for 26 years associate superintendent of the Primary Department and for the past 6 years has served very capably as superintendent. Through her knowledge of music she was particularly valuable in the special services. Mr. and Mrs. Weaver had no children of their own but few have been so faithful and devoted to the training of children in the Church of Christ and their influence on the young people has been most notable. Mrs. Weaver was a member of the Schlatter Missionary Society and a leader in the campaign for funds to start the First Church of Los Angeles of which her former pastor, Dr. Edward F. Evemeyer, is pastor. She was much interested in historical and patriotic matters, being on the Executive Board of the Y. W. C. A. and chairman of the committee in charge of Girl Reserves, and a member of Taylor Chapter of the D. A. R. Her death has been a tremendous shock to her many friends and she will be sorely missed by the many she has served so well.

The Edinburg, Va., Charge joint consistory held its annual meeting in Christ's Church on Jan. 1, and splendid reports were made on the accomplishments of 1932, including evangelistic services, Vacation Bible Schools, Holy Communion quarterly, confirmation classes, special days observed with pageants and programs, current budget met, with some given toward benevolence, Young People's societies encouraged, and picnics held, in each of the three Churches. W. M. S. and Ladies' Aid at Edinburg made surprisingly good report and a Laymen's League was organized. New song books were purchased in Christ's Church. At St. John's Church a lighting system was installed. Plans were outlined for a busy year in 1933, the pastor beginning his fourth year in the charge with a goal set to raise the Apportionment by May, at which time the 10th anniversary of the pastor's ordination will be observed, not by giving gifts but at his special request to pay the Apportionment in full as a mark of appreciation toward the Boards as well as toward the pastor. During January the pastor, Rev. O. B. Michael, S.T.D., made 200 calls, visited the

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Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.

Harrisonburg Hospital once a week, preached 12 sermons, and delivered 12 addresses outside of his charge, attended 3 Religious Education Conferences, and drove 1,200 miles at a cost of \$40. Recently he taught the "Life of Christ" in a Teacher Training School, Woodstock, and he served as Dean of the Shenandoah County Council of Religious Education School, Mt. Jackson, Feb. 12-26. Nearly a dozen Sunday School workers of the charge registered in these training schools. Recently the pastor held 5 funerals. At present he is teaching a 6 weeks' course, 30 hour lessons on the "Life of Christ" in the Edinburg High School, by invitation and request. The pastor and delegate elder will attend the Virginia Classis Feb. 27-29, in St. John's Church, Harrisville, near Toms Brook, Va.

In Grace Church, Sioux City, Iowa, L. Harrison Ludwig, pastor, January was observed as Loyalty Month. The congregation was divided into four divisions and these again subdivided into teams. On these divisions were placed all of the resident Church members, parents of Sunday School scholars, and all others who for some reason or other are on our constituency roll. On Jan. 1 the Church attendance was 72, and it gradually increased until the last Sunday it was 118. Friendly rivalry existed among the Sunday School classes. The class of Intermediate girls divided the honors with the class of Junior boys—each maintaining an average of 87% throughout the month. For the month it was suggested that the people read daily a chapter of the Book of Acts. The sermon subjects for the month were announced in advance. The text was taken from the Scripture passages which were read during the previous week. Each Sunday several of the members reported that they had chosen the same text as the pastor. A number of people read the Book and a number are asking that similar assignments of Scripture readings be made during Lent. On Feb. 5 the 45th anniversary of the Church was observed. A word of greeting was read from Dr. Charles E. Schaeffer, Secretary of the Board of Home Missions. All of the members were recognized who had been members of the Church for 20 years or more. A number of them, including one charter member, were able to attend. The attendance was very much affected by the extreme cold, it being 11 degrees below zero that morning. The front cover of the "Live Wire" carried a picture of the first building in which the congregation worshiped. It used that building until 1910, when the present building was erected. On Feb. 12 the congregation honored its organist and choir director, Peter Vlaanderen, who has been with the congregation for the past ten years.

Christmas in St. Stephen's Church, Perkasie, Pa., was unusually happy this year. Six weeks of preparation for the Christmas decorations added much to the beauty of the worship. A special Junior Choir was used at the special Christmas worship, "God's Gift of Love," setting forth in pageant, song and story the birthday of our Savior. The service was held on three successive evenings to audiences which overflowed the auditorium. Bethany Orphans' Home received \$530 of the Christmas offering. The special worship was arranged by the organist, Mr. R. S. Kramer. A special feature this year was the broadcasting of the Christmas music from the chimes and organ of St. Stephen's, which was made possible through the courtesy and kindness of Mr. Leon Fetter, of Perkasie. The loud speaker was placed in the tower above the bell and the control cabinet was in the vestibule. While the weather was not so favorable at Christmas time, the music was heard by many people who expressed their appreciation. There was a broadcast at 6.30 A. M. on Christmas Day, a recital before our Christmas worship on three consecutive evenings, closing with our New Year's Eve broadcast. Our congregational social on New Year's Eve was more largely attended than ever.

Following an hour of delightful entertainment in the Sunday School more than an hour was spent in the social hall, when a "mock trial" proved most amusing. Refreshment were then served, after which the closing hour of the year was spent in the Church auditorium with an organ recital by Mr. Kramer, and a brief hour of worship by the pastor. In addition our Junior C. E. Society sent the Winnebago Indian School at Neillsville, Wis., two Christmas boxes. They contained 263 "hankies", 67 books, 30 toys and 120 large chocolate bars, for the more than 100 children in the school. The Society also sent a check for \$5 toward the Christmas Day expense of the colored children at Bowling Green Academy, Kentucky. Educational Sunday was observed and the guest speaker was Dr. E. M. Hartman, principal of F. and M. Academy, Lancaster, who brought a most appropriate message.

Rev. Gustav R. Poetter conducted the devotions of the annual congregational meeting of St. Mark's Church, Reading, Pa., on Jan. 16. Charles R. Krick was elected as presiding officer, and Elder Mahlon L. Schucker was secretary. Deacon George K. Shesman reported expendi-

PEACE, BE STILL

Peace, be still! Obedient be.
Seek to do God's will;
Dwell within His love today,
Hear His Peace, be still.

Peace, be still! Be confident,
Sorrow not nor fear;
Walk in sweet serenity,
Know that He is here.

Peace, be still! Courageous be.
Listen to His call;
Rest in peace and quietness,
Know that God is All.

—Grenville Kleiser.

tures on maintenance of parsonage. Raymond R. Artz reported for the auditing committee. Charles R. Krick reported for the new pipe organ committee which was continued for 1933. Elder Mahlon L. Schucker reported for the every member friendly visitation, and the Consistory was instructed to make the same kind of canvass in November, 1933. Rev. Mr. Poetter gave the following statistics for the last year: "I baptized 39, which is 13 more than last year; married only 13 couples, which is 14 less than in 1931; conducted 31 funerals, 12 less than last year; preached 86 sermons, an increase of 14; added to the Church 72 members, an increase of 15; made 1,971 sick and pastoral calls, 14 less than in 1931; there are 1,602 on Church roll, an increase of 30; there were present at divine services 22,045, 410 less, due to closing the night worship at Whitsunday and not opening night worship until first Sunday in October. Notice this: 3,665 communed in 1932, exactly the same number as in 1931. Is that not a striking coincidence? We held our own spiritually at least, in spite of the untoward atmosphere of the world over against the Church." The pastor was given a rising vote of thanks for the extra service rendered, taking no vacation, and putting forth a special effort to keep up the morale of the congregation, bringing to a close a successful year with the help of the Consistory and the active members. Deacon Chester E. McCoy reported for the Finance Committee and the Budget Committee for the coming year. Walter A. Schuyler, treasurer, reported the condition of the treasury, holding its own for the year. There are 1,304 members in good and regular standing, the balance in arrears and on the exonerated list. Interesting reports were read from Sunday School, Y. P. S. C. E., Women's Home and Foreign



Missionary Society, Mission Band, Ladies' Auxiliary, Ladies' Needlework Guild, Girls' Missionary Guild, Boy Scouts, Choir, Camp Fire Girls, Sunshine Division, Men's Club, each treasury showing a balance on hand. The following officers were elected for 3 years: Elders: Charles M. Leinbach and Harry E. Matthew; Deacons: Jos. A. Bamberger, Harry Peifer and Earl S. Kunkleman. They were ordained and installed Feb. 5. A vote of thanks was given the retiring officers: Elders: Howard G. Gromis and William Y. Zinn; Deacons: David H. Kendig, Jr., Chester E. McCoy and Herbert C. Trout.

Jan. 5 marked the first mile-stone in the life of Rev. Daniel K. Daub as an active minister of the Reformed Church. He is looking forward to many more years of service for his Master. He began the active work in the Gowen City Charge Jan. 5, 1932, with a sad start, when his first day was devoted to the burial of one of the members of his congregation, a mother of 4 children, who was but 34 years old, the oldest child being 11 and the youngest 2. This funeral was followed by 3 others in the same month. The following month he claimed a helpmate for himself in the person of Mildred K. Simmons, of St. Luke's Reformed Church of Lancaster. March found another congregation added to the charge, making the total number four. Many plans of improvements to the various Churches had to be abandoned, due to the lack of funds. However, in the Gowen City Church much has been accomplished in beautifying the Church grounds, and Trinity Church, of Treverton, beautified both exterior and interior of their building by painting both. A Junior Choir has been organized at Gowen City and they have rendered an anthem the first Sunday of each month. They also sang impressively at the funeral of one of the Sunday School members, a boy of 9. The Children's Day program was exceptionally fine. The Church was beautifully decorated with flowers and laurel. Harvest Home was very successful. St. Paul's, Gowen City, had 173 quarts of canned fruits for Bethany Orphans' Home. The other congregations did not receive jars for this purpose; however, their Harvest Home services were very attractive and the decorations were given to the pastor to fill his larder for the winter. Rally Day at Gowen City was well attended. Special Thanksgiving services were held and a goodly number attended. A Christmas program was rendered Dec. 23 in Treverton, with a fine program and a full house. The pastor and wife received a beautiful hand-made quilt from the "Earnest Worker." Dec. 24, Christmas programs were held at the remaining congregations. The pastor divided his time between West Cameron and Gowen City. Both Churches were filled and had splendid programs. From the latter pastor and wife received a gift of \$26.50. Gowen City had early morning services, with the singing of carols the main part of the program. Again we can boast of a wonderful attendance. The Junior Choir also rendered a Christmas Cantata Dec. 18. The pastor is highly pleased with the attendance record of the year. There is a gradual increase in attendance at Treverton. In this Church there is a bright future. In face of the difficult times and the percentage of unemployed, a great deal has been accomplished. The pastor has had 17 funerals, 19 baptisms, 5 weddings, 60 private communions and two catechetical classes.

DO IT NOW

If high tuition rates have kept your daughter away from Cedar Crest College, kindly read the report of the Board of

Trustees of the College in their annual January meeting, when an action was taken to lower the tuition rates of the College for the ensuing year.

Yes, Cedar Crest College had quite an encouraging year in 1932. This is most commendable when almost everything else seems to have been shrinking and contracting during the year.

If silver and gold are not flowing so freely through our benevolent channels, can't you recommend Cedar Crest to your high school girls as a good and safe institution to spend four years in preparation for life's work? This is one of the many ways to give loyal support to one of your own institutions in our beloved Zion. Do it now.

—Geo. W. Spotts.

Telford, Pa.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The work of emptying the old brick residence preparatory to its being demolished was much more extensive than had been supposed. After the furniture which had been in constant use had been taken out, there was much storage that had also to be removed. It is simply surprising how many things had been stored at different places in the building; and of course for much of it some room had to be found in the new building.

The fourth floor of the old building was used for trunk storage. Every one arriving at the Home has been bringing one or more trunks. Besides clothing they usually contain many things very much treasured by the owners. The trunks and their contents are kept during the lifetime of their owners, after which both are disposed of.

The writer himself moved to the Home about 15 years ago, and at that time himself brought some trunks which were stored with all the rest. While they were being taken to the trunk room in the new building he decided to discard useless things that they might contain and store only one trunk. Looking over the material there were many things of interest to him which reminded him of experiences of earlier years, and it was hard to resist the feeling that most of them should not yet be discarded.

The contents of all the rest of the trunks stored at the Home are held in very much the same regard by their owners and it seems proper to regard their wishes. The

trunk room in the new building will be much more convenient than the old one. There will be racks on which the trunks will be placed and arranged in alphabetical order, so that they will be easily accessible.

A LENTEN BOOK DISPLAY

Under the direction of Dr. Harold F. Carr, chairman of the Display Committee, plans have matured for an extraordinarily comprehensive display of all sorts of books on religion and closely related subjects to be held at the Christian Association on the Northwest corner of Thirty-sixth and Locust Sts., Philadelphia, from Feb. 21 to Mar. 4, inclusive. The building will be open weekdays from 9.30 A. M. to 9.30 P. M. and on Sundays from 2.00 P. M. to 5.00 P. M. As a non-commercial venture, sponsored by the Christian Association and Houston Hall of the University of Pennsylvania with faculty co-operation, it is designed to permit students, religious leaders and those interested in religious development access to books which they would not otherwise see. The books will be segregated as to both publisher and subject. The large number of volumes to be included in the display will furnish an authentic composite picture of the entire field of religious literature. An interesting schedule of talks about books by recognized authorities will be given at the various meetings, and an opportunity to ask questions about religious literature of any kind will be given. The undersigned will be glad to welcome all "Messenger" readers.

Clayton H. Ranck.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Miss Schaul, of Lebanon, presented a program of dramatic art to the children on Saturday evening, Feb. 3, which was greatly enjoyed by the children.

On Wednesday, Feb. 8, we ate our ducks, except 5 that we retained for our pond.

Mr. Rasmussen, from State College, a landscape specialist, spent a half day on our campus making suggestions as to how to remove hazards to the children and beautify the grounds. These will come before us for consideration at the April meeting of our Board of Managers. A number of our trees are so badly decayed that for safety he suggested their immediate removal and the planting of more hardy trees.

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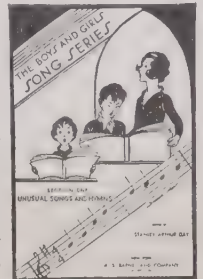
Edited by

STANLEY ARTHUR DAY,
Director of Music, Labor Temple,
New York

In this unusual contribution to religious singing, the Editor has endeavored to present a collection of Hymns and Songs through which the youth of today may be inspired to express their religious thoughts and feelings. Children, themselves, have had a large part in the preparation of this collection, as the Editor was guided by their response to the songs in making his selections. The Footnotes, giving a short sketch of the composer, together with the background of the hymn or song, will be of interest to both teachers and children. *Section One, UNUSUAL SONGS AND HYMNS*, will be followed shortly by other sections.

Price: Twenty-five Cents per single copy. Twenty Cents per copy if ordered in quantity.

Board of Christian Education of
the Reformed Church
1505 Race Street Phila., Pa.



HOME AND YOUNG FOLKS

Birthday Greetings

Alliene DeChant Seltzer

Little did our Mission Band at Irwin dream that its story in our corner of "The Messenger" would inspire other Bands to tell what they are doing, but that is exactly what happened, for your Birthday Lady received a letter written on both sides of five sheets, from Mrs. Robert Reedy, of our Tower City Church. How those boys and girls work for others! They send boxes to our Winnebago Indians, to Japan, and to Negro children in Bowling Green, Ky. They pay all their own expenses, too, for they have no W. M. S. "mother" as most Bands have, and last year their Thank-offering was three dollars, and other money sent to headquarters amounted to eight plus three dollars. But I'll let Mrs. Reedy tell it all to you, herself: "Ever since I read in 'The Messenger' about the Mission Band at Irwin, I was wanting to write to you, as I am proud of our Mission Band of Trinity.

Our Mission Band is a real Mission Band with the real mission spirit. On December 18th we packed and mailed a package to the Indian Mission School at Neillsville, Wis., as we had studied 'Friends of the Forest.' We also remember the Bowling Green boys and girls each year with a gift of money for their Christmas dinner. Last year we sent our gifts to Miss Martin, now Mrs. Sipple, of Japan, and we were pleased to receive a Christmas card from her. We have an attendance of from 20 to 30 each Saturday afternoon. We do handwork. We have children from three to 15 years. There are three girls aged 14 and 15 who help me and act as pianist. One girl takes charge of the kiddies from three to six years, for the handwork. She uses stencils and has the kiddies color articles, and the older boys and girls sew. Sometimes we make posters and booklets. Last Saturday I told the boys and girls of junior age to bring sewing hoops and we would sew patches and try and make a quilt by next Christmas for one of our orphanages." So here's "Always remembering boys and girls of other races" greetings to all my boys and

girls, who, like the members of the Tower City Mission Band, find real joy in service for others.

Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE
IN RHYME. No. 30

LITTLE NELL.

DOUBLE TIED WORD CUBE. No. 36

* * * * *
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* * * * *
* * * * *
* * * * *

Across—

1. To be zealous or earnest.
2. Over or higher in degree.
3. Pierces with horns.
4. An occurrence.
5. Repose.

Down—

Same as across.

A. M. S.

"MISSIONARY BARRELS" FOR THE WINNEBAGO

(First of a series of exceptional interest written by members of the staff of our Indian Mission, Neillsville, Wis.)

It was a cold November morning. A warm reception and warm food was all we had to offer these Indian friends of ours. They had come for warm clothing, but the shelves that usually held the garments for older Indians were almost bare.

On this Saturday morning a visitor at the Winnebago Indian Mission School in Neillsville, Wisconsin, might have overheard the following conversation: Superintendent—"Mrs. Red Feather has just asked for some clothing for herself, her husband and children. Mrs. Eagle is out in the hall also. She says her husband needs 'big pants' and she would like a pair of shoes. Do you think you can find something for them?"

Matron—"I'm sorry, but there are no large clothes in the storeroom any more, not a pair of trousers left on the shelf, nor any dresses. Yesterday afternoon Mr. Blacksnake asked for some clothes for his family and we could supply only about half of his needs. Will it be satisfactory if I give the women some of that dark outing flannel so they can sew underwear for the children?"

Superintendent—"Surely, and we'll tell them to wait until Mr. Henry returns from town. I have several letters here of shipments made some time ago and they might come in today."

Matron—"I hope he brings something because it seems so hard to send these folks away without anything at all. If we could only furnish them with material to make over. Then they could help themselves and at least keep warm. Three weeks ago we gave Mrs. Bigarmfull the last old vests we had. She cut the wool part into two-inch squares and made a lovely comforter top out of it, but now we are all out of quilt patches, too. Yes, and she even used the cotton backs for the lining. It is a pleasure to see how some of these people make such good use of every little scrap we give them. Well, I have some work to do up on the third floor. Will you send the women up in case those packages come?"

Superintendent—"I'll do that, and I'm hoping they'll arrive because it is getting colder outside and I have a feeling that we'll have quite a few calls for clothing today. O yes, and listen to this letter I received yesterday:

"Dear Mr. Ben:

'Been wishing to ask you for some clothing for boys long ago as they need it awful. My oldest boy is 15, one is 5 and one is coming 4, the smallest is 15 months old and my old man needs some too and myself.

'I have used up all what you sent me last year while I was at Wyeville. You did a great help for me and my poor children so this is why I am writing, for they are coming in rags again.

Respectfully yours,

"I always think of my kiddies when I read something like this. Maybe we'll be able to fill a box to send to them, too. You can take the letter along and we'll see."

Eleven-thirty. Mr. Henry had returned and as we hoped brought one shipment of two barrels from Ohio, another of three boxes from Pennsylvania and several of single boxes from places as far apart as South Dakota and New York. The two barrels have been unpacked and the necessary clothing found to take care of Mrs. Red Feather and Mrs. Eagle. You should have heard the "Pe-hina-ge-ge" (Thank you) and the "hmm-pe-n" (hmm good) as they received and examined the clothes.

This year the Christmas Spirit must have pervaded every heart. Several weeks before Christmas the truck carried a greater number of packages every day, until the day before Christmas the number mounted up to fifty-three packages. As we unpack-

ed the boxes we seemed again to hear that Voice saying: "In as much as ye have done it unto the least of these My brethren, ye have done it unto Me."

In this letter from a former pupil, now a mother, is revealed the spirit of thankfulness with which the gifts are received: "Dear Mr. Ben:

"I will now take my time to write you a few lines. I got your packages but I could not get around to write a letter to thank you right away. We have been working real hard in order to earn our living. You don't know how glad we were to get the package. We are getting along real nicely with our family. During Christmas week the children were in bed with a little fever but they were all right in a few days.

"I only wanted to write and thank you for what you have given us. I certainly did make use of everything that was in the box. The little clothing for the children all just fitted well. Thanking you very much for the box of clothing I am your friend,

Mrs. E—— J——."

The storms of another winter are being weathered as far as clothing for these Indians is concerned. All because a host of friends throughout the Church remembered that the Winnebago Indians live in Wisconsin where it is cold. Their gifts to the Winnebago Mission have warmed many a body; but many a cold, dark heart, too, has been warmed and brightened. Perhaps that small flame, waxing warmer and brighter, may yet prove its source in Him, Who is the "Light of the world."

Cilla M. Kippenhan.

MANY SHALL COME

A Story By
Elizabeth Clarke Kieffer

(Continued from last week)

XIII.

It was after midnight between Thursday and Friday. A woman closely veiled, roused the sleepy doorkeeper at Marcus' house, and insisted on seeing Tertia. The slave, at first, refused, but finally sent a maid servant to rouse their mistress, while the woman waited in one of the small reception rooms off the atrium. Tertia, who thought at once of Mary, hastened to her guest. To her surprise, the woman who unveiled a tear-stained face, was not Mary of Bethany, but Mary Magdalene.

The recollection of the degradation in which she had once seen this girl, swept over her, and she must have shuddered, for Mary gasped. "Oh!" she said, "I should have sent someone else. I did not know you knew me. And yet I dared not let Mary or Martha come." She was beginning to sob again, when Tertia, her repulsion gone, laid a hand upon her arm. "What is it?" she said. "Are you not my neighbor?"

"Oh," cried Mary, "you could only say that if you loved Him too. Oh, Roman lady, dreadful things have happened! This is your chance to be a good Samaritan—a neighbor—not to me but to others in deep distress."

"What is it?" said Tertia again.

"Jesus the Master, is taken."

"Is taken!" cried Tertia. "Oh shameful! Tell me."

"I haven't time to tell much, and I have not yet heard it all. Judas sold Him."

"Judas!" exclaimed Tertia. "My husband feared that. But tell me, is there something we can do?"

"That is why I have come. The disciples got away when He was taken. They have scattered. Peter—they think—followed the soldiers. John went at once to Nicodemus, to gain permission to be pres-

ent at the trial. Andrew and James went back to the place they had supper, and set to work making plans for what we must do. Matthew, the publican, went to see if he could get help from some of his Roman friends. Philip and Simon, the Zealot, are rousing the followers of the Master in Jerusalem, and the other four have come here to await orders. They are at Lazarus' house, but if search were made for them, the officers would come there first. No one would dare to seek them here. Could you give them shelter?"

"Oh, bring them here, of course," said Tertia. "And Mary," as the woman was hurrying away, "you will be in danger, too, you had best stay here with them."

It was an anxious little group that presently gathered in the triclinium of the centurion's house. They were all past caring for the ceremonial defilement of entering a Gentile home in passover week. Indeed it was their lack of respect for rabbinical law that had brought them to this pass.

Bartholomew, Thaddeus and James ben Alphaeus were the quietest, though not the least sincere of the disciples. Thomas, the doubter, was characterized by the contrast between his intellectual doubts of the Master's teaching, and his emotional worship of the Master Himself. Jesus was very tender with this wavering friend. He was careful in His answers to the agnostical questions he put, and forgave in him expressions of skepticism which He would have severely rebuked in Peter or John. It was because of his little faith, that Thomas suffered more bitterly than any of the others the shock of his Lord's arrest.

Marcus had been roused as soon as Tertia came from her interview with Mary, and was ready to receive his guests. Hastily prepared food was offered them, but they could neither eat nor drink. Mary sat alone, crying silently, until Tertia moved a chair to her side and put an arm about her shoulders. Marcus, in spite of his sincere distress, found time for a wondering admiration of his fastidious wife.

Gradually they drew from the four disciples a disjointed account of the evening. The solemn feast—how Jesus insisted on washing their feet—Peter's characteristic protest, and equally characteristic acceptance—the solemnity of the shared bread and wine, carrying out in vivid and symbolic fashion, the injunctions of that Galilean sermon which had so shocked Marcus—the departure of Judas.

"Ah, that vile Judas! That vile Judas!" sobbed James.

"Nay, judge him not!" said Thaddeus, gently. "The Christ did not condemn him—nay, you recall, He bade him go, although we did not guess to what a deed. His own soul will condemn him soon enough. We have seen him when his fiery temper overcame him before, and we have seen how gently the Master comforted him when he became himself and was filled with remorse. Poor soul, when remorse comes this time, he will not find the pitying refuge of the Master's arms."

"Alas," cried Thomas, "none of us will know those arms again!"

"Oh, yes," Bartholomew answered him. "If not on earth, then in His Father's mansions. Did He not say that He went to prepare a place for us?"

"He warned you of this, then?" asked Marcus.

"He prepared us for some terrible event," said James, "but we could not then understand all He said, nor can we yet. It will be clear in time, I hope."

"Did He give you any definite commands?" asked Marcus.

"Yes, He bade us to make provision for our future, because we could no longer go about as we have done, trusting in the charity of His well-wishers. He warned us of persecution. Indeed, He told us we should all be slain. Alas, everyone, even the unbelievers, has been gentle to us until now. It will be strange and hard to face hostility."

"But the hardest, and yet the sweetest commandment He gave," said Thaddeus, "was that we love one another, even as He has loved us. How can we ever obey? No human being has ever loved as He loves."

"We can die trying," said Bartholomew.
(To be Continued)

IT HAPPENED IN BOSTON

Boston Father: "Waldo, this hurts me worse than you."

Waldo: "Corporeal punishment is certainly sufficient indignity; kindly spare the insult to my intelligence."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE TRANSFIGURATION

Text, Matthew 17:1-2, "And after six days Jesus taketh with him Peter, and James and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light."

This text is taken from the gospel lesson for the Sixth Sunday after the Epiphany. This Sunday is not often observed by the Church, because it is seldom that Easter comes so late as to make six Sundays after the Epiphany necessary. The last time there were six Sundays after the Epiphany was in 1916, when Easter came on April the twenty-third. During the twenty-four years following 1916, up to 1940, which is as far as my record goes at this time, Easter will not be late enough to allow the Sixth Sunday after the Epiphany to be observed.

And yet, the lesson appointed for the Sixth Sunday after the Epiphany is the climax of all the Epiphany lessons, for here we have the showing forth of the glory of Jesus in its highest form. As I told you before, all the lessons of this season present different phases of the showing forth of the divinity of Jesus through His humanity, either in miracle, or parable, or in some other way.

The Transfiguration lesson is given by all three of the Synoptists, Matthew, Mark and Luke, with but slight variations. St. Matthew tells us: "And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only."

There are many references in the New Testament which bear upon the fact that Jesus took upon Himself our flesh, which veiled His divine glory during His earthly life, allowing glimpses of it to be seen by those who were fortunate enough to enjoy this privilege. Perhaps St. John had reference to his experience on the Mount of Transfiguration when, in the prologue of his Gospel he wrote: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

The author of the Epistle to the Hebrews speaks of the flesh of Jesus as a veil by which His heavenly glory was covered while He lived on the earth. Perhaps the height of the assertion of Jesus' humility is reached in that sublime passage of St. Paul in his letter to the Philippians, where he says: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." But this is followed by the statement of the eternal Transfiguration, in these words: "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If there had been nothing in Jesus to shine forth, there would have been no Transfiguration. It was because He had a divinity veiled by the flesh that it could shine out and manifest itself. Even so the Christian who desires to exert an influence for good upon others must have that within him which can shine forth and wield such an influence. Where there is nothing within, nothing can shine forth. One must have a light if he would obey the command of Jesus: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

The godly preacher, Robert McCheyne, prayed: "Oh, for closest communion with God, till soul and body, head and heart, shine with divine brilliancy." Is it any wonder that he exerted such a great influence for good among the Scotch people?

Even children may cultivate the inner life in such a way as to make it possible for spiritual beauty to shine forth in their characters. It may help you a great deal to make the following verse your daily prayer:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou Spirit divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

This is the favorite hymn of the Evangelist Gipsy Smith, and was used by him at every service in conducting the Camp Meeting at Ocean Grove.

The Greeks put objects of strength before their boys that they might become strong and be warriors and heroes. And they placed objects of beauty before their girls that they might become graceful and beautiful. What kind of ideals do the children of today find in the moving pictures which so many of them see? What kind of men and women will they grow up to be if this is the material with which they try to build up their inner life? Will there be anything worth while and beautiful and glorious to shine forth from them?

There is a legend of the later days of Greece which shows how we may cultivate the spiritual beauty that is to shine from us in living the Christian life. A prize was offered for the best statue of one of the Greek gods. A country lad, who believed in this particular god with all his heart, had a passionate desire to make this statue. He wrought manfully, but, lacking the artists' skill and experience, the figure he produced was wanting in grace and beauty. Then the legend relates that that god, seeing the lad's loving endeavor worthily to manifest his character before the eyes of men, helped him. While the other competitors were laughing at the boy's crude work the god himself entered into that pathetic marble failure, glorifying it with his own radiant beauty.

This illustrates what Jesus does for all who truly live for Him, and with loyal

hearts and diligent hands seek to show the world His beauty in their own lives. He enters their hearts and lives His own blessed life in them.

The Transfiguration strengthened Jesus for the great ordeal which awaited Him when He should reach the depth of His humiliation on the cross. It prepared the three faithful disciples for His unusual death and His resurrection glory. And the assuring voice from the cloud, "This is my beloved Son in whom I am well pleased; hear ye him," gave both Him and them strength and courage for the future that lay before them.

BATHER'S HAVEN

Bather (to old Negro sitting on bank): "Sam, there are no sharks here, are there?"

Sam: "No, suh."

Bather: "Are you sure?"

Sam: "Yes, suh. De alligators done chased 'em all away."—American Boy.

The Family Altar

A. W. Krampe, D. D.

HELP FOR THE WEEK FEB. 20-26

Memory Verse: For I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day. II Timothy 1:12.

Memory Hymn: "Dear Lord and Father of Mankind" (366).

Theme: Jesus Shows His Power.

Monday—Jesus Stills the Storm
Mark 4:35-41

The ministry of Jesus was one of teaching and healing. He was a wonderful teacher, but His acts of healing were none the less wonderful. Mark has a group of four wonder-stories in chapters 4 and 5. All reveal the supernatural power of Jesus. After a strenuous day Jesus had broken away from the crowd and entered a boat with His disciples. The purpose was to find the much-needed rest in retirement. A sudden storm, of uncommon severity, arose. The boat was in the grip of this terrible storm so that it was buried under the waves. All efforts of the disciples, who were experienced fishermen, were in vain. They could not manage the boat. In their extremity they cried to Jesus—and He stilled the storm. What a picture!

Prayer:

"Fierce raged the tempest o'er the deep,
Watch did Thine anxious servants keep,
But Thou wast wrapped in guileless sleep,
Calm and still.
'Save, Lord; we perish,' was their cry;
'O save us in our agony!'
Thy word above the storm rose high,
'Peace, be still!'" Amen.

Tuesday—A Demon-possessed Man
Mark 5:1-9

The power of Jesus over the elements was remarkable and filled the people with fear and surprise. However, His power over "unclean spirits" was even more remarkable. The gospels tell of several cures wrought by Jesus upon demon-possessed people. These people were regarded as unfortunate rather than especially wicked. The case of the Gadarene demoniac is particularly pathetic. The man was violent and dwelt among the tombs. It may not be possible to solve all the problems presented by this story. We are told the demoniac recognized the Messiahship of Jesus and begged: "Torment me not". One thing is brought out very clearly, viz., the power of Jesus over the unclean spirits. He who can quiet the storm on the sea, has power also over the more terrible storms in the spiritual world.

Prayer: O Lord, Thou are the great

physician of our souls. Nothing is impossible with Thee. Thou art able to still the storms and to drive out the evil from our hearts. Heal us and we shall be healed, cleanse us and we shall be clean. Amen.

Wednesday—The Demon Cast Out
Mark 5:10-20

The demons feared that Jesus had come to torment them. They seemed to feel that the hour of their doom had struck, so they asked permission to enter the herd of swine. This entrance into the swine is difficult of explanation. However, the suffering man was released. The effect of this complete cure upon the people was a feeling of awe and astonishment, mingled with fear that more property would be destroyed, hence they asked Jesus to depart from their borders. The healed man had a far different feeling, he desired to follow Jesus as a disciple. Jesus commanded him to tell his friends about the great things God had done for him. The man obeyed and told the story of his cure widely in the whole district.

Prayer:

"I love to tell the story;
More wonderful it seems
Than all the golden fancies
Of all our golden dreams
I love to tell the story
It did so much for me;
And that is just the reason
I tell it now to thee." Amen.

Thursday—Jesus' Power to Forgive
Luke 7:36-50

The story of today's meditation directs our attention to the fact that Jesus has power not only over the forces of nature, but he also has power to forgive sins, so that man may be brought back into harmony with God. Peace, perfect peace with God and man will be the outcome. "The son of man hath power on earth to forgive sins" is a word of Jesus. In our creed we confess: "I believe in the forgiveness of sin." How comforting, how quieting these words! The beautiful story teaches us that forgiveness is the cause, not the outcome of the loving act of the woman. Her loving act is presented to us as the outcome of her sense and appreciation of forgiveness. Faith in the power of Jesus to forgive sins, inevitably issues in love. What a great gift is forgiveness!

Prayer: Our God and Father, we come to Thee, asking for forgiveness. Thou art a God full of mercy. Thou art ready to receive all who come to Thee in the spirit of the prodigal. Grant us Thy pardon and peace. Amen.

Friday—Christ the Power of God
John 5:15-23

Jesus had cured a sick man at the Pool of Bethesda and sent him home carrying his bed. This, however, happened on the Sabbath. A controversy regarding the Sabbath arose. The man who had been cured justified himself, arguing that the one, who had power to heal him, must also have the right to tell him what to do. The Jews in their narrow interpretation of the law, thought otherwise. In our lesson for today we have a summary of the argument of Jesus in defence of his action. His relation to the Father, as Son in a special sense, is such that he can make two claims—the power to give life and the right to judge—claims which the Jews considered to be divine prerogatives. The claim of Jesus is that he as the Son may, without blasphemy, call himself a fellow-worker with God, in a peculiar sense.

Prayer:

"We sing to Thee, Thou Son of God,
Fountain of life and grace;
We praise Thee Son of Man, whose blood
Redeemed our fallen race;
Thee we acknowledge God and Lord,
The Lamb for sinners slain;
Who art by heav'n and earth adored,
Worthy o'er both to reign." Amen.

LIFE

Life is not getting,
But serving and giving,
Not past regretting,
But present hour living.

Life is not drifting,
Or empty day-dreaming,
Not heedless shifting,
But worth-while achieving.

Life is not straining,
But freeing and flowing,
Not fulsome feigning,
But love overflowing.

—Grenville Kleiser.

Saturday—Christ's Power Supreme
Ephesians 5:15-23

Our passage is a prayer of the apostle for the Church. He is overwhelmed by the greatness of the blessings (enumerated in verses 4-14) and thanks God for them. He now prays to the Father in behalf of the members of the Church that they may have a clearer vision and a fuller understanding of their heritage in Christ, who is the head of the Church—the Church which is His body. Christ is sovereign and God made Him supreme in authority and power. As such, Christ guides and controls. Do we really appreciate our heritage in Him?

Prayer: Heavenly Father, we thank Thee for Jesus Christ and for all He means to us. Enlighten the eyes of our hearts that we may truly appreciate the blessings Thou dost send into our lives through Christ. Amen.

Sunday—Praise for Jehovah's Work
Isaiah 12:1-6

The main thought of this short chapter in the prophecy of Isaiah is, that ransomed people should sing praises to God for his wonderful deliverances. So we have a hymn, or as some prefer, two hymns of thanksgiving in our passage. God has turned His anger and He is now ready to comfort His people. Their sorrow is turned into joy, their weeping into singing, therefore with joy they draw water out of the wells of salvation. The prophet calls upon the people to give adequate expression of their thankfulness in songs of praise. The exhortation of the prophet is appropriate at all times. May we sing praises to the God of our salvation today!

Prayer: Heavenly Father, grant us grace to enter Thy courts today with songs of praise and thanksgiving. Thou hast showered blessings untold upon us. Make us truly appreciative and help us to live thankful lives. Amen.

Heck: "In England to 'take orders' means to enter the Church."

Peck: "It's slightly different over here—you enter the Church, get married and then take orders."

Home Education

"The Child's First School is the Family"
—Froebel

THE OLD AND NEW
Lloyd O. Henderson

Sara and Mrs. Daugherty were talking.

THE PASTOR SAYS:

Pastorates are secured through
ability—the ability of pastors'
friends.

—Now and Then.

Sara was engaged to be married, and Mrs. Daugherty, her aunt, was performing a "last duty" by installments—from time to time giving her carefully thought out advice. To day it had to do with one phase of "The Right Way to Raise Children," namely, "The Right Way to Talk to Your Children."

"It seems strange to me," said Sara "that so many parents of today try to teach their children by old-fashioned methods."

"Perhaps, because they realize that the old people had the best ideas on child training," said her aunt with finality. "Ever since your dear mother died, and your father gave you to me to take care of, I have tried to teach you in accordance with the way my mother taught me. But it was too late. You were spoiled. I could not make [and the one word emphasized was "make"] you see right and wrong in their true light. I feel that I have failed in the task your father gave me, but, nevertheless, I have not altered my ideas in the least."

"Yes, perhaps I was wrong many times, Aunty," agreed Sara. "But you see, my mother was strictly modern in her ways, and it was only natural that I became modern also. However, I see no fault in being modern. If I ever have children I shall bring them up according to modern ideas. We have progressed along other lines, why can't we progress in the manner of educating children at home? I believe in giving a child a general conception if right and wrong, and then encouraging him to work out each individual problem. I most certainly do not believe in purposely letting him make a mistake and then lecturing him or giving him a whipping."

"Just what do you mean by 'lecturing,' Sara?" inquired her aunt.

This demanded a reply, so Sara answered frankly. "You know, perhaps, that to very young people a lecture seems to consist of lengthy expositions, discussions and eloquent phrases—at least, those are the grown-up terms for what the child thinks of it. It seems to him to have no real conciseness, humor, frankness, honesty, pointedness or clarity. Lectures really are for the older, the more advanced people, are they not? They are usually so far beyond the child's understanding that he cannot grasp their meaning, however clear it may seem to the adult. So, of course, he shows little interest and receives little benefit. If we really want to help children, I think we should talk with them not at them."

"I begin to understand your point of view," said Mrs. Daugherty. "You think I often lecture you instead of talking with you. I know, now, why you didn't want to be bothered with your old 'Aunty' and her silly talks—the talks were lectures. But I hope you realize that everything I said was intended for your benefit."

"I realize that, Aunty. This real talk is going to be a revelation to both of us, I believe."

"Now—to continue our lesson—let me see if I can state your idea clearly," continued her aunt. "The friendly talk, in the majority of cases, is the best way to correct children and to give them advice, and, in that talk you should have some humor, although not enough to subordinate explanation and fact. It must also be concise, frank, sincere, straightforward, honest and clear. It must not be about the child, but to him—a very important point to remember when talking to your children, if I understand you correctly."

"That is exactly what I mean, Aunty, but may we change 'talking to your children' to 'talking with your children'? It should be, I think, a conversation—a friendly chat. The confidential talk with a child is good; to lecture him is harmful."

"The more I think about it, Sara, the more I realize that your ideas are correct. It is too late for me to practice them on my niece, but I hope you will stick to them when you give advice to any children who are ever in your care."

"I will," was Sara's hurried reply, for

the door-bell had just rung and she was expecting her fiance.

"I heartily endorse the kindergarten as a valuable unit of the educational system. . . . Kindergarten training is a wise provision for the employment of the pre-school child through the direction of the native

impulses into intelligent, purposeful activities."—J. C. Bliss, State Normal School, Trenton, N. J.

If there is no kindergarten in your school, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice as to how one may be procured.



Helen B. Ammerman, Editor
1331 Center St., Ashland, Pa.

Give Your Flowers to the Living. Some very gratifying notes of appreciation have come to our General Secretary's desk, and she is good enough to share some of them with us.

Several quotations are: "Our W. M. S. meetings are full of current missionary news. We will combine the study class with the prayer meeting and thus hope to get some men and young people out." Isn't this a fine suggestion? From Ohio: "Just a note to tell you how much the women enjoy the packet programs. They are especially strong and interesting. I have heard much commendation and we want you to know that your work is appreciated."

We hope Miss Kerschner will consider such messages this month as genuine VAL-
ENTINES!

In the Hospital. Miss Greta Hinkle,

our beloved Secretary of Literature, suffered an operation for appendicitis on Jan. 28 in Montgomery Hospital, Norristown, Pa. We are glad to report that she is improving "as well as can be expected", and will likely remain in the hospital until the 16th of this month. Our prayers and sympathy are with our faithful and energetic co-laborer.

An Open Guild Meeting. The G. M. G. in Ashland, Pa., made the February meeting a public one. The worship service, "A Chinese Ceremony with Christian Content", formed the closing part of the program. The platform was converted into a Chinese guest room. A heathen altar with a picture of Confucius above it was transformed during part three of the ceremony into one of Christian aspect. The Holy Bible replaced Amitaba idol; Christian hymnals, the ancestral shrine; flowers, the burning incense; and a beautiful scroll, the picture of the old Chinese sage. The organization is two months old. Miss Boyer, the president, presided, and Miss Ammerman, counselor, spoke on "The Changing Chinese Women." Reverence and sincerity marked the entire program while the audience was requested to rededicate their lives to Christ for service in 1933.

Christian Fellowship Congresses on Sun-

day, Mar. 26. From Buffalo comes a beaming report concerning a congress sponsored by St. John's and St. Paul's Churches, to be held in the latter Church near Buffalo. The closing sentence of the report is, "We are attempting with every expectation of fine accomplishments." Mrs. Neville will preside. Mrs. Lederhaus will conduct the call to worship and Miss Fretz the massed choir. Rev. J. M. Peck will read and discuss the scripture, Mrs. Bosch the poem, Mrs. Rettig the outlined message, "All Are Needed", and Rev. J. W. Neville will pronounce the benediction. The offering will be assigned to the Japan Mission. Titusville and Rochester are urged to hold a separate conference. Let members of missionary organizations pray in advance that these spiritual congresses will bear rich fruitage. **ATTEMPT GREAT THINGS FOR HIM and stress the theme EACH AND ALL.**

Wilson College Conference. Mrs. I. W. Hendricks, representative of the W. M. S. G. S. on the Interdenominational Conference of Missions, writes in regard to a recent action: "The committee feels that since we are in united work we should not decrease our ardor for the fine interdenominational work done at Wilson College. Considering the attendance in former years a quota has been given to each denomina-

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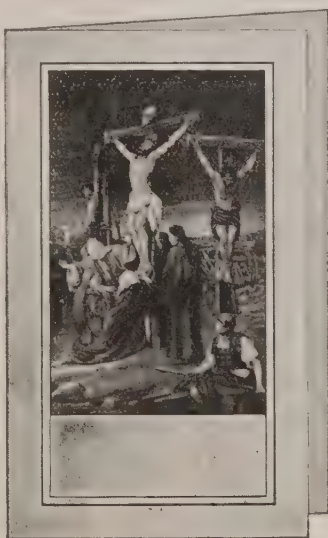
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tion. Ours is 15. It seems that we should register at least that many again. The fee is \$3.00. If possible send in registrations during February. Address Wilson (College Summer Conference of Missions, Chambersburg, Pa. Conference dates are: for leaders, June 29; for regular sessions, June 30 to July 8. (Clip this for future reference.)

Re-Thinking Missions Examined, is now available at the Fleming H. Revell Co., 158 Fifth Ave., N. Y. It is a new booklet written by Dr. Speer. Our Church papers recently published views on the book. It is an analysis of the Laymen's Report,—a result of study and visits to non-Christian countries where missionary work is prosecuted.

On Prohibition. "Nearly every American athletic record for speed, strength and endurance has been made by American youth since adoption of the Eighteenth Amendment."—(Coach F. H. Yost.)

ANNUAL MEETING OF THE BOARD OF MINISTERIAL RELIEF

On the first and second day of February, the Board of Ministerial Relief met in its 28th Annual Session, in the Schaff Building, Philadelphia, Pa. Fourteen of the fifteen members of the Board were present. All took great interest in the report of work already done, and in the plans suggested for the fuller development of our work in the future. While the depression has greatly reduced our receipts from the Apportionment and hindered the growth of our Pension Fund, yet we are most grateful for what we have received and for the benefits we have been able to bestow on those entrusted to our care.

We have contributed to the support of the largest number of individuals in our history of giving. To 313 persons we gave the sum of \$79,146.83 during 1932. The total assets of the Board were increased while the overhead expenses of the Board were reduced \$3,526.47. During 1932 we cared for 89 ministers and 180 widows in the Relief Department to whom we paid \$64,631.22. We paid \$100 to each of 11 widows, as soon as we learned of the death of their husbands. Since we received only \$45,987.56 from the Apportionment, we had

to take \$18,643.66 from our reserve fund, which is being depleted. Therefore we were compelled to reduce the amounts paid to our Relief annuitants. The Board greatly appreciates the very kind spirit in which this fact is received. Some have written us saying they will try to get along on smaller amounts. The reduction in the cost of food and clothing makes it easier for our annuitants to accept their reductions. However, our Church should not add to their burdens by withholding their support. The Board gave the Executive Committee the authority to change the annuities during the year, where adjustments should be made. The Board appeals to all our ministers and congregations to make a special effort to raise the entire apportionment for 1933.

In the Sustentation Department our annuitants increased from 93 to 106. Because the funds have not come in more rapidly the Board can pay only 50 per cent of the \$500 promised to our annuitants at 70 years of age. In case we merge with another denomination, our relief work will most likely be merged with a view of giving help, in similar amounts as now given, to the annuitants of both denominations. However, our General Synod has decided that our Sustentation Fund shall be completed and the funds secured shall be kept and disbursed for the protection of the members of our Fund.

If our ministers fail to enroll in the Fund now they will not share in this protection and will have no one to blame but themselves. This is a special inducement for all congregations and ministers to make every possible effort to complete their quotas before the merger is completed. The total assets of the Board December 31, 1932, were satisfactory, but not nearly sufficient. Just to give us a good start in the New Year, two good friends at Bellefonte, Pa., each sent us a check for \$500. This \$1,000 is a very cheerful start for the new year. We hope that other friends of the most worthy cause of Ministerial Relief, of which there are many, will do likewise. We will be glad to furnish envelopes for offerings during the Lenten Season for either Relief or Sustentation.

J. W. Meminger, Secretary.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Caught in a sudden and terrific blizzard, more than 2,000 persons were snowbound in the San Bernardino Mountains of Southern California Jan. 30 as winter stormed the Pacific Coast for the 17th consecutive day.

Adolph Hitler, leader of the German Fascists, came into political power in Germany Jan. 30 when he assumed the chancellorship of a new German Cabinet.

Former Chancellor Franz von Papen was named vice-chancellor and Reich's Commissioner for Prussia.

The Briggs Manufacturing Company has resumed production of Ford automobile bodies, cessation of which caused a nation-wide shutdown of Ford plants recently at a cost of about \$1,000,000 a day.

The McKeown-La Guardia bill to help all bankrupts passed the House in record time Jan. 30—201 to 43.

John Galsworthy, 65, great British novelist and dramatist and 1932 Nobel prize winner, died Jan. 31 in London. Most of his writings were concerned with the life of the British aristocracy.

Rear Admiral William Henry Hudson Sutherland, U. S. N., retired, former commander-in-chief of the Pacific fleet, died in Washington, Jan. 30, aged 81.

John G. Parke, 67, a "Paul Revere" of the disastrous Johnstown flood of 1889, died at Monessen, Pa., Jan. 30.

In the most extensive private effort to co-operate with the owners of mortgaged farms ever made, leading Eastern life insurance companies, with nearly \$200,000,000 invested in Iowa farms, have decided to suspend foreclosure activities throughout that State until the Legislature can enact its program to improve the position of the debtors.

President-elect Roosevelt will ask his running mate, John N. Garner, of Texas, to share a seat at the Cabinet table as a part of his Vice-Presidential office.

The Italian Government has accepted the offer of the United States Government for a discussion of the war debt as soon as possible after Mr. Roosevelt takes office.

The House, Feb. 1, approved an appropriation of \$50,000 for repairs to the White House, which also will provide a swimming tank for the President-elect.

President-elect Roosevelt, Feb. 4, boarded a yacht at Jacksonville for a 10-day cruise in Florida and Caribbean waters.

In a note to Secretary Stimson, Feb. 1, Dr. Jose M. Manzanilla, Peruvian Premier and Foreign Minister, declared his government had unconditionally accepted two of the three proposals Brazil has made for settling the dispute over Leticia.

After 7 years of negotiations, the Mex-

ican-American boundary treaty which provides for the control of a part of the Rio Grande was signed, Feb. 1.

An imperative need for further Federal relief was declared to exist before the Senate Committee Feb. 3, testimony being given that the unemployed total exceeded 12,000,000.

The U. S. Government ended the first 7 months of its 1933 fiscal year with a deficit of \$1,271,721,031, having collected from all sources \$1,138,505,910 and spent \$2,410,226,941.

Mount Vesuvius, after slumbering for two years, resumed intense activity Feb. 3. Deep rumblings and earth shocks caused panic among the people of the countryside and nearby villages.

King Carol of Rumania signed decrees providing for a military state of emergency in Bucharest and the oil district of Ploesti. The action followed widespread labor unrest throughout the country which resulted in strikes and threats of violence.

The Department of Labor, Feb. 3, upheld the decision of immigration authorities at Ellis Island, who ordered the exclusion of 206 Chinese seamen hired in Shanghai to work on American vessels leaving New York for a cruise to the Orient.

Bennett Clark, of Missouri, son of the late distinguished Speaker of the House,

DR. J. D. JONES' NEW BOOK RICHMOND HILL SERMONS

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the Reformed Church
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Champ Clark, took the oath to the seat in the Senate Feb. 3. He succeeds Senator Hawes, whose term would not have expired until March 3.

An overwhelming majority of the Senate went on record Feb. 3 in favor of the "buy American" policy.

The new government of France, headed by Premier Edouard Daladier, won its first crucial test Feb. 3 when it gained a vote of confidence in the Chamber of Deputies. The vote was 370 to 200.

The Senate suspended David S. Barry, Sergeant-at-Arms, for writing a magazine article indicating some members of Congress sell their votes.

The House, Feb. 4, refused to reduce salaries of its members and insisted that the Capitol restaurants continue to function through Federal appropriations.

A bill authorizing \$90,000,000 for loans to farmers to help them produce their 1933 crops was passed by both houses of Congress recently and signed by the President.

THE CLASSIS OF PHILADELPHIA

Held its annual meeting in Christ Church, Norristown, Jan. 23 and 24. The opening sermon was preached by the retiring President, Rev. Clayton H. Ranck. The following officers were elected: President, Rev. J. Rauch Stein, D.D.; Vice-President, Prof. Elmer A. Jacoby; Corresponding Secretary, Rev. Arthur Leeming; Reading Clerk, Rev. James W. Bright; Treasurer, Elder A. Calvin Frantz. Rev. Albert G. Peters, S. T. D., continues as Stated Clerk. The meeting was attended by 50 ministers and 47 elders.

Classis followed the program adopted by General Synod and elected all the members of the Permanent Committees. The following were elected members of the Board of Managers of the Reformed Church Home for the Aged: Miss Amy S. Eaches, Spring City; Henry P. Schneider, Philadelphia; B. W. Dambly, Skippack; Oscar F. Lockart, Spring City; Mrs. Angus McQuarrie, Philadelphia; Dr. J. K. Aughinbaugh, Philadelphia; Arnold Frances, Collegeville; John Deisher, Philadelphia; Mrs. John E. Michael, Philadelphia. \$8,889 came to the Endowment Fund through the late Elder N. N. Rosenberger of Trinity Church, Philadelphia.

A Questionnaire calling for the number of minutes wanted, the average attendance at the main Church service, the percentage of communicants communed, the number of pastoral calls made, the per capita giving for current expenses and benevolence, the number of Churchman's Leagues, the date and hour of the meeting of the Consistory and other items, was filled out in advance by each pastor, to serve as a parochial report. 80 per cent of the communicants communed; the average number of pastoral calls made was 449; the average per capita giving for current expenses was \$17.23, for benevolences, \$6.79. There are five organized Churchman's Leagues. Twelve congregations paid their apportionment in full.

The total membership of the Classis is 11,900, a gain of 43 over last year. During the year there were 312 confirmations, 199 receptions by certificate, 164 by renewal. \$48,773 was paid on the apportionment, or 71½% of the amount apportioned, \$71,296 contributed for all benevolences, \$224,465 for congregational purposes. The total Church School enrollment is 11,202. Classis has ten students for the ministry under its care, two of whom are to be licensed at an adjourned meeting to be held in St. Andrew's Church, Philadelphia, in May.

The following were appointed or re-appointed Supply-pastors for the Classical year: Rev. Ralph E. Stout, St. Peter's, West Pikeland; Rev. A. A. Hartman, St. Peter's, Knauertown; Rev. Loy C. Gobrecht, Grace Chapel, Pottstown Landing; Rev. Henry G. Maeder, Ph.D., Palatinate, Philadelphia, and Rev. Charles Peters, Ph.D., Hope, Philadelphia.

The Fall meeting for 1933 will be held

in Shenkel's Church, Chester Co.; the Annual meeting, in Calvary, Philadelphia.

Classis took decisive actions on the subjects of Prohibition, Sabbath observance and salacious literature, and sent the same, together with signed petitions, to the proper authorities at Harrisburg. Two Consistorial Conferences on the subject of the apportionment, a Classical Church School Worker's Conference, a Classical Conference on Social Work, the uniform requirements and forms for students for the ministry as recommended by General Synod, the urging of the Board of Christian Education to consider a denominational reading course project, were approved. Consistories are requested as per the revised Constitution to report to the Stated Clerk within 90 days on all items referred to them by Classis.

Classis was royally entertained by the pastor, consistory and members of Christ Church. The ladies of the Church served excellent meals, and the spirit of sociability prevailed.

—Albert G. Peters, Stated Clerk.

Home Missions in the Evangelical Synod

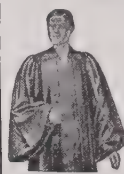
By Rev. G. A. Schmidt, Chairman of the Board of Home Missions
(See cover page)

The work is carried on in all of the 20 districts of the Synod. There are 115 missionary pastors in charge of 131 missions, and five so-called "special projects." The local work is supervised by the District boards who report to the Central Board annually. The Central Board makes the appropriations for the individual missions upon the recommendation and advice of the District boards. Of the 131 missions, 50 are located in cities with a population of over 100,000; 23 in cities of 5,000 to 100,000, and 58 in smaller towns and in the open country.

Listed by districts the work is distributed as follows: Atlantic, four missions; California, seven; Colorado, ten; Indiana, five; Iowa, two; Kansas, four; Michigan, five; Minnesota, six; Missouri, three, including the Caroline City mission in St. Louis; Nebraska, five; New York, four;

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North Illinois, nine; Pennsylvania, one; Pacific Northwest, nine; Southern district, including the special project at Biloxi, Miss., six; South Illinois, two; Texas, twelve; West Missouri, one; Wisconsin, two; one in Canada and five in the Montana area. The total salaries paid the home missionaries in 1931-32 amounted to \$96,970.72; special work, \$5,095; educational work and publicity, \$3,178.93; administration, \$6,951.95. Including miscellaneous disbursements the total amounted to \$114,886.29. The total income was a little over \$115,000.

Very little work has been inaugurated in the last few years. The present chairman's ambition is to make the Synod enthusiastically home missions minded.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Quinquagesima. February 26, 1933

Jesus Shows His Power

Mark 4:35; 5:8, 18-20

Golden Text: For I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day. 2 Timothy 1:12.

Lesson Outline: 1. The Sea. 2. The Soul.

According to Paul, Christ is the power of God and the wisdom of God (1 Corinthians 1:24). Both His works and His words were divine. In both, men saw the ultimate revelation of God's purpose and of the meaning of man's life. And the two, works and words, were inseparably connected in Christ. His life illustrated His teaching; His ministry of love was the incarnation of His gospel of salvation.

Thus Mark in his narrative, proceeds from the wonderful words of Jesus to His marvelous works, from parables to miracles. In two previous lessons we studied

the wisdom of Christ, recorded in His parabolic teaching. Today we witness His power in the mighty works wrought by Him. He stilled a storm on the sea, and He quelled a riot in a tortured soul. Matter and man obeyed Him. Seas and souls do His bidding.

And never, perhaps did our world stand in greater need of wisdom and power than today. Maimed in body and tortured in its soul, mankind stands at the crossroads and knows not whither to go. To whom can we turn, but to Christ, who is the power and wisdom of God for our salvation? Not to technocracy, but to His gospel of grace and truth.

But can this Christ really help us? Is He the Saviour of mankind from sin? That question was asked in the days of His flesh. The people said, Is He truly the Messiah? They expected mighty deeds of the promised deliverer of Israel, which were supposed to be the credentials of his messianic ministry. And they wanted Jesus to prove His divine mission by the performance of miraculous feats of power. "Show us a sign," they said, "and we shall believe that thou art the promised and expected Messiah" (Mark 8: 11-12).

But the Lord refused such requests.

He refused to perform signs and wonders in order to evoke faith in the hearts of men in His redemptive ministry. He spurned the suggestion of the Devil to establish His Kingdom by a miracle. When John, his imprisoned herald, sent some of his disciples to Jesus, asking whether He were truly the Messiah, His reassuring answer was, "Go and shew John again those things which ye do see and hear," and "Blessed is he whosoever shall not be offended in Me" (Matthew 11:2-6).

And the things which men saw and heard included miracles of help and healing. But they were not the central and unique facts of His ministry. They do not explain His power over men, nor their humble acceptance of Him as the Saviour from sin. The mighty works wrought by the Master were the by-products of a life filled with the presence and power of God. Not feats of superhuman strength, but acts of divine love and mercy. Not external signs attached to His ministry of teaching, preaching, and healing, to prove and establish His deity, but an expression of His inmost character and being as the well-beloved Son of the Father.

The reason for Christ's refusal to show men such signs as they expected and demanded is quite obvious. He sought to beget faith in men, and faith does not rest on miracles. In the parable of Dives and Lazarus, Abraham's reply to the rich man's final plea is, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 11:29-31). The means which Jesus used to beget faith in men was the gospel, His message and ministry. Christ Himself was the miracle, the greatest of them all. He was the miraculous manifestation of the power and wisdom of God for the salvation of mankind.

That same eternal Christ still performs His mighty deeds, and all men may experience them. He leads us to God, our Father, in humble penitence and faith. He shows us the way of life. He helps us to overcome the world, the storms that dismay us and the sins that destroy us. It is the personal experience of these spiritual miracles wrought by the gospel of Christ in the souls of sinful and helpless men that gives them the assurance that He is, verily, their divine Saviour, even the power and wisdom of God Himself. It is this common experience that forms a living link between us of the twentieth century, and the men who appear in our lesson. And it is such a living faith in Jesus Christ our world needs today to deliver its soul from sin, and to save its body from shipwreck.

I. The Sea. To escape the curious crowd and find needed rest, the Lord and His disciples went by boat to the eastern shore of the sea of Galilee. That little journey of six miles has become memorable. A storm smote the placid waters with its sudden fury, and filled the disciples with fear. But the Master was calmly sleeping, exhausted by His labors of love, until He was awakened by the frantic cries of His companions. Then Jesus first hushed the fear in their hearts (Matthew 8:26), and after that the storm was stilled. And with mingled awe and joy the disciples said, "Who then is this, that even the wind and the sea obey him?"

There may be no episode in our experience resembling, in its outer setting, the scene of our lesson. Not many of us, perhaps, were ever caught in a storm at sea. And, whether on land or sea, we have not seen Christ rebuking raging tempests, and hushing them with one majestic word.

But all of us, except the youngest, know something of the storms of life. We know life's trials and sorrows, its dangers and deaths. In the midst of such tempestuous experiences, whatever their nature, did Christ give us a tranquil heart? Has His gospel created within us the steadfast faith that all things must work together for good, to them that love God? Then

we are the spiritual kinsmen of the frightened disciples in the storm-tossed boat. We, too, have experienced the miraculous power of Jesus Christ. For He alone can give men that peace which passeth understanding.

And how sorely we need that peace. This little group of frantic men in a frail boat, menaced by towering waves, is an apt picture of the life of man in the vast universe. So impotent is man, and so omnipotent seems this vast mechanism of matter and force, of which he forms a mere atom. There is a scientific fatalism that tells us that men are the product of blind forces, and the prey of deaf powers, whom no voice can reach and no plea touch. Man, it claims, is of no more worth than a microbe. And if that were true, we might well despair and die.

But there also is a Christ who said, "Let not your hearts be troubled." He was "in the stern, asleep on the cushion," when these frantic men cried out, "Teacher, carest thou not that we perish?" And then Jesus spake one word, "Siopa," which means, "Peace, be still." And lo! faith conquered fear. Hearts were hushed. The storm was stilled.

That one miraculous word men can learn only in the school of Christ. It is found in His gospel, and hearts that are humble and contrite understand it. It is the assurance that God is our heavenly Father. It is the tranquil faith that He is the maker and master of the universe, whom winds and waves must serve and obey. That is the faith of men who have taken Jesus Christ as pilot into their ship of life. Not a creed about Christ, but the living Master Himself. It will cure many of the storms and ills of life, and it will conquer all of them; even death itself. Beautifully our Heidelberg Catechism declares that it will make us thankful in prosperity, patient in adversity, and trustful in all the vicissitudes of our mortal life.

II. The Soul. Greater even than His mighty deed in the boat was the spiritual miracle which Jesus wrought when that perilous journey had brought Him to the country of the Gadarenes. There He met and healed a demonized man.

According to Matthew's fuller narrative, there were two such men (8:28-34), who were dangerous madmen, known and feared throughout that region. Bound with chains, they spent their miserable lives in the tomb-like holes and caverns of the mountains. We know that popular belief attributed this raging, homicidal madness to demoniacal possession. The coming of the Messiah, it was held, would end the evil power of demons over men, and banish them forever to the place of torment. So we read that these tortured and twisted souls ran to Jesus, and worshiped Him. The demon protested, but the Master said, "Come forth, thou unclean spirit, out of the man."

Then followed a strange and puzzling episode. "There was a good way off from them an herd of many swine feeding. So the demons besought Him, saying, If thou cast us out, suffer us to go away into the herd of swine." And the Lord, apparently, humored that most extraordinary request. At any rate, thus the spectators and owners of the herd believed when, seized with a sudden panic, "the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

Again we may affirm that none of us has ever witnessed a scene like that enacted in the country of the Gadarenes. Indeed, our modern life affords no analogies to the strange happenings that transpired there.

But have we never known or seen the power of Christ over the demons of sin in men? Have we never experienced or witnessed the spiritual transformation of men whose souls were tortured and twisted by the guilt and power of sin? Then all the mighty deeds of Christ reported in our records by His disciples, all

His miracles of help and healing will mean absolutely nothing to us. Only a similar personal experience of Christ's saving power will enable us to read the story of the Gerasene madman with an understanding heart.

For the central fact of the story is the changed man. He "that was possessed with demons" was seen sitting at the feet of Jesus, "clothed and in his right mind." And this transformed man besought Jesus "that he might be with Him" (v. 18). Here is a miracle indeed, a miraculous act of God, manifesting His presence and His power. A homicidal demoniac transformed into a worshipful disciple of Jesus, because he had experienced His power of salvation from sin.

Christ has performed similar miracles all through the ages, and He is still daily performing them. That is why we call Him our Saviour, the Son of God, for no power can do what Christ does for men, save only God's. Great and varied are the powers of men. Even nature with all its might man can subdue. But one thing the mind of man cannot achieve. His money cannot buy it. His machines cannot produce it. His mental and moral powers are not adequate for it. He cannot transform a sinner into a saint. And where we see a man who has been truly saved from his sin, from its guilt and from its power, we behold a trophy of Jesus Christ, a living monument of the grace of God working through the gospel. That supreme miracle is wrought by His spirit and power.

But, alas, that miracle had a dismal effect upon the owners of the herd of swine. They besought Jesus that He should depart from their borders, lest, perchance, more swine perish for the good of men. True, He had helped and healed a soul, but, somehow, swine had perished. Their owners had lost money through it all, and they were eager to get rid of that kind of a miracle-worker. Business came first, and then the souls of men with all their manifold needs.

And yet if "business" only knew it, only Christ and His gospel can keep it from perishing. It can stand on no other foundation than that which Christ has laid, who came that men might have the abundant life.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Feb. 26—How Can We Make Christ Attractive to New Americans? Acts 2: 1-11

The New Americans are not as numerous today as they once were. The high tide of immigration was reached during the first decade of the present century. Then foreigners came to America at the rate of two for every minute of every hour of every day of every week of every month of the year. When they came here in such large numbers they created a very serious problem. They tested practically every institution in this country. Most of them settled in our industrial centers and formed themselves into little colonies of their own. In most cases they brought with them their old world customs, their old world religions. They spoke the language of the countries from which they came. While America was settled by foreigners who came here for their religious beliefs, the new immigrants came here in order to better their temporal conditions. They were employed in our mines and mills, in our steel and iron industries, and from their point of view they made large money. Some of them became quite wealthy, others, however, remained poor. Many of them, especially during and immediately after the war, became naturalized citizens and gradually took their place in the affairs of this country. As the second and third generations came on they gradually left behind them their old world customs and habits, they forgot the language of their fathers, and they

became thoroughly assimilated into our American life.

While immigration was at its height, the Churches in America put forth special efforts in behalf of these new-comers. Practically every Home Mission Board interested itself in one or more of these foreign nationalities. These Boards helped these strangers in our midst to secure for themselves suitable Church buildings and assisted them in the support of their pastors and in the conduct of their schools. When about a decade ago the ban was put upon immigration, allowing only a small quota of foreigners to enter, this work began to subside. The approach to the problem had to be changed. We are now right in the midst of this changing problem and the new policy has not yet been fully worked out.

In ministering to the New Americans we must distinguish between two distinct types. Immigrants who came from Europe are, for the most part, already Christians. They belong to one or another of the great Churches of Christendom. Many of them belong to the Greek Orthodox or the Roman Catholic, or to one of the Protestant bodies like the Reformed or the Lutheran. In most parts of Europe the State Church still exists, and these people, while in their native lands, were members of the Church by virtue of the fact that they were citizens. They were not pagans, not without a knowledge of Christ. In some cases their loyalty to Christ and their devotion to the Church were very strong. We here in America had very little to offer them in this respect. Sometimes we might have learned some things from them. But there were others who came from so-called non-Christian lands, especially from Oriental countries, and they got their conception of Christianity from what they saw in Americans all around them. In many instances what they saw was by no means attractive to them. They soon discovered that our profession and our practice did not always agree, and therefore they were repelled rather than attracted by the type of religion which they found among us. This fact has greatly militated against the conversion of these people who are in America and also against the spread of Christianity in the countries from which they came. This is one of the great indictments against the so-called Christian people of America. If we cannot live our religion impressively here, where we have our institutions, our Churches, our people, how can we expect to make much of an impression upon other countries to which we are sending a few missionaries as our representatives?

Recently a group of laymen who had made a tour for the purpose of studying the missionary enterprise in foreign lands, issued a report of their findings, and when the whole thing is sifted down it amounts to this, viz., that the missionary work abroad is seriously handicapped by a low type of Christian living and devotion at

home. We can never make Christ attractive to others, whether at home or abroad, unless we ourselves are thoroughly devoted to Christ. We can never impart to others what we ourselves do not possess. We cannot fool them by any make-believe. If we are unworthy channels through whom Christ is to express Himself, we cannot expect others to be drawn to Him. Christ is made attractive just in the degree in which we find Him precious and exemplify Him to the world. If we, therefore, have a low estimate of Christ and give Him only a fragment of our lives we are not only injuring ourselves, but we are putting a stumbling block in the path of others who might otherwise accept and follow Him. Their condition, therefore, is laid upon us and we are held responsible for their rejection of Christ. There are those who say they are not interested in the salvation of others, but whether we will it or not we become partakers of their sins and shortcomings.

We can make Christ attractive to New Americans by holding out before them an ideal Christian life. We can show them how greatly we cherish the Church and all that it stands for. We can give them an example of Church attendance and of maintaining the institutions of our religion. We can show them that it works in daily life. We can exhibit to them the principles of a high-grade morality, of justice and honesty, of respect for law and order, and of a sincere brotherhood of the human family. Instead of treating the stranger in our midst as one of inferior rank, we can make him feel that he is our brother. That is what Christ Himself did. Instead of drawing our skirts about us and in effect saying, "We are holier and better than thou," we can make him feel that he is one of us and that we are no better than he. Instead of patronizing him we should seek to elevate him. Instead of using him for our profit and advantage we should make him feel that we are partners and occupy common ground.

We can make Christ very attractive in our religious services, in the worship of sanctuaries, but nowhere does Christ appear more attractive than in our normal social relations, in which each man regards the other as a brother and where the principles and spirit of Christ are truly manifest. Christ still walks among men today, but He walks in human personalities, and they most truly represent Him who best apply His spirit in all the walks and relationships of life. Christ is made attractive in Christlike characters. As of old, the Word is again made flesh and dwells among us and we behold His glory in the men and women who lead the Christ life. Others will take knowledge of us that we have been with Christ. Seeing our good works they will glorify our Father in heaven.

ONE BOOK A WEEK

(Continued from Page 2)

Stuart Chase, published as a John Day Pamphlet, price \$0.25. This is favorable to Technocracy and does consider the fact that "Mr. Scott's character and past personal history leave much to be desired; that the facts and figures so far released by the Technocracy group are full of errors; that, *ipso facto*, the conclusions drawn from the figures are wild, irresponsible and untrue."

The pamphlet covers the whole field of the economic application of Technocracy, as does similarly an anonymous book, "The A B C of Technocracy" (Harper Bros.). In this latter book, practically a primer, it is argued that our great metropolitan centres are dependent for their very existence upon engineers and technicians. If the engineers in charge of the water

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supply of any one of these great areas were to go on strike no one could control the great system of reservoirs, viaducts, and pipes that feed the water to faucets, sewers, fire hydrants, etc. We are absolutely dependent upon the water service engineers. In four hours New York City would be on fire if its water supply were cut off. Think of what would happen if its sewers no longer functioned! Is it not logical that these men, these engineers and technicians who control our lives, should control our Government? So argue the Technocrats.

The Technocrats have drawn for a great wealth of their material upon two books of more recent date than Veblen's. They are "Wealth, Virtual Wealth and Debt," by Frederick Soddy, the publishers of which (Putnams) have charged Scott with appropriating material from the book; and "The Economic Consequences of Power Production," by Fred Henderson, which has had a wide sale in England and is being brought out by John Day in America. Soddy's book is academic, and while it is a great stimulus to thought, some of the arguments presented can scarcely be accepted outrightly. It presents the Technocrats' case only, and the

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author has been accused by some of radicalism, but the argument upon which the book is based, namely, that our present economic theory does not take cognizance of the laws of physics and in some cases is completely contrary to them, is an interesting one. Henderson has written a more popular book, a very illustrative and stimulating discussion of how the machine is replacing human labor. It forms a basis for the Technocrats' statement that were the benefits of the machine to be equally distributed, were production allowed to go ahead as fast as technological development will permit, instead of being curbed so that the owners may make a greater profit, that the owners as well as the employees would benefit, and that we would all live on a standard of living twenty or more times better than that of today, with a four-hour, four-day week to boot. With over-production in all fields on the one hand and starvation and poverty on the other, something must be wrong, Henderson argues. If it is not in the field of production, it must be our system of distribution. He goes on to show why this is so.

Scott and his associates, before they were separated from the main group now under the supervision of Columbia University, published in book form an "Introduction of Technocracy: The Only Authorized Statement, (John Day). The second part of the small book is written by Howard Scott himself. The first part is the "Introduction to Technocracy," and is of interest chiefly because of relationship which it shows to exist between the laws of physics and our economic and social functions. In the second part, on the basis of this, Scott attempts to evolve a Philosophy. In his own words, "Technocracy makes one basic postulate; that the phenomena involved in the functional operation of a social mechanism are metrical. . . . Technocracy, therefore, assumes from its postulate that there already exist fundamental and arbitrary units which, in conjunction with derived units, can be extended to form a new and basic method for the quantitative analysis and determination of the next probable state of any social mechanism." The reader feels that in a vague way Scott may have struck the basis for a new philosophy which would explain the non-physical in physical terms; which would give value, love, hate, all the emotions, a physical basis; a philosophy based on the laws of physics, energy and matter, that would explain all. But the reader also feels that just as regards Scott's immediate subject, Technocracy, as applied to our economic system, a great deal more than just the word of Scott and his associates is needed to be convincing.

—Samuel Dutton Lynch.

BOOK REVIEWS

My Neighbor Jesus, by George M. Lamsa. Published by Harper & Brothers.

"The Key of the Gospels," a book published about one year ago also comes from the pen of the same author. In the two books there are some duplications. More passages are studied in this book in the light of the customs existing in the day Jesus was in the flesh and also in the light of the Aramaic language, with which the author is conversant.

The author is an Assyrian and due to his understanding of the language Jesus spoke and the social customs prevailing then as now, he deems himself able to throw light on many passages which baffle the understanding of Westerners.

A few illustrations may suffice to give us an insight relative to the aim of the author. The would-be follower of Jesus said, "Let me bury my father," which means, "My father is an old man and I have to support him until he dies." Jesus

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answered, "Let the dead bury their dead," that is, "Let the town bury the dead." The words, "Eat My body and drink My blood," signifies "endure suffering and hard work." The fourth saying on the cross, "Eli, Eli, lama sabachthani," the author interprets to mean, "My God, My God, for this I was kept."

The book is interesting, as it relates different incidents in the life of our Saviour with a coloring of Oriental customs and with the requirements of the Mosaic law. But in this book of 148 pages, as in the other book noted above, the work which the author aims to accomplish is fragmentary and the number of passages treated is necessarily limited.

F. J. D.

The Voice Within Us (Story-talks to Children), by Stuart Nye Hutchison. 182 pp. Price, \$1.50. Revell.

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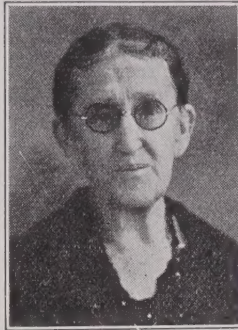
OBITUARY

MRS. LAURA MACALISTER

A much esteemed and widely known member of St. Benjamin's or Krider Church, of the Carroll charge, Westminster, Md., was called away by death Jan. 25. After six weeks of very distressing illness, she closed her earthly journey surrounded by her beloved family of children and grandchildren. Her husband, the late Rev. Hiram J. Macalister, had served this congregation as pastor from 1892 to 1900. Mrs. Macalister led the very active life of a consecrated Church worker, using much tact and cordiality, mellowed by Christian moderation. Continually she urged Christian ideals in the life of her friends, and the Church was for her a secure refuge. Many in the community witnessed the humility and helpfulness of her life and her accomplishments for the Church. In the labors of her husband's successors in that field she revealed a beautiful and unselfish interest, and she and her children were constrained by the Master's spirit to an untiring and patient ministry. Here was a pastor's home where the very numerous cares and causes of the Church received their due attention and service. It is an inspiration to visit such homes, hallowed hearthstones where character building is a reality. And now she has gone to the rest which remaineth for the people of God. "He giveth His beloved sleep." This faithful servant of God reached the age of 83 years, and was through her long life a faithful reader of the "Messenger." The funeral services

were conducted by her pastor, Rev. Charles B. Rebert.

—C. B. R.



Mrs. Laura MacAlister

ROSA V. DUVALL

Rosa Virginia Duvall died at her home in Frederick, Md., on Jan. 30, aged 45 years, 9 months, 28 days. She was born in Frederick, where she spent her whole life. Here she endeared herself to a large circle of friends by her sweet and attractive personality and by her constant unselfish thought of others. She was the friend of many in trouble or distress and into the home of many a shut-in she brought cheer and comfort. While she lay sick, a woman who has been an invalid for years said, "I am constantly thinking of Rosa. From Spring to Fall she brought me flowers from her garden—from the time of the first violets to the time of the last chrysanthemums. How much she did for me!" To many beside this friend she brought great cheer, and the love of a whole community went out to her on her dying bed.

She was a life-long member of the Evangelical Church of Frederick and she loved it with a great devotion. She was always in her place at the worship of her Church and wherever it was possible she had a part in the Church's work, as she also supported it generously with her means. For years she was a teacher in the Young People's Department of the Sunday School and in later years the pianist in the Beginners' Department, and upon all the young people and children with whom she came into contact she left the impress of her Christian character. One of the last things she did on the day on which she was stricken with paralysis was an act of service to her Church.

In 1907 she became assistant secretary, and later secretary, to President Joseph H. Apple, of Hood College. Only President Apple himself fully knows the service she rendered in this office. She was more than secretary; she was his co-worker. She magnified her office and made it the means of a beautiful ministry. In the earlier days of the College, when the student body was smaller in number, she came into intimate touch with each student. Mrs. Sarah West, who was at that time the lady principal, said, "It means so much to have Rosa here; she has such a good influence over the girls." Many a Hood alumnae will bear witness to the truth of that and has reason to be grateful for Miss Duvall's friendship. She later became secretary to the Board of Directors of the College and was held in high esteem by the members of the Board, who valued her judgment upon every question that affected the welfare of the institution.

She was at her post of duty on Jan. 30. That afternoon she was stricken with paralysis, and, after lingering for two weeks, during which she was tended with such care as only the warmest love can give, she passed quietly away.

The funeral service was held from her late home on the afternoon of Feb. 1, and was conducted by her pastor, Dr. Henri L. G. Kieffer, assisted by Dr. Joseph H. Appel and Dr. Charles E.

Wehler, pastor of the Presbyterian Church of Frederick and formerly Vice-President of Hood College. The interment was in Mt. Olivet Cemetery. She is survived by her mother, Mrs. Margaret Young Duvall, and by one brother, T. Guy Duvall, of Los Angeles, Cal. To all who knew her she has left the heritage of a beautiful character and the example of true Christian living.

—H. L. G. K.

DR. J. L. SHEETZ

St. Paul's Church, New Oxford, Pa., suffered a tremendous loss in the sudden departure of Dr. J. L. Sheetz, for more than 50 years one of its most faithful members. Coming to New Oxford from Womelsdorf in 1881, he immediately united with the Church, serving it in the capacity of an elder for many years, teaching in the Sunday School and making his presence felt in practically all of its activities.

The funeral service was conducted on Jan. 10, at his late home by his pastor, Rev. H. E. Sheely, and was attended by friends from every walk of life who came to pay their last respects to the town's first citizen. Some indication of the esteem in which he was held can be garnered from the fact that three former pastors returned for the occasion, while no less than 15 of his fellow-physicians also attended. In fact, it is no exaggeration to say that his loss was just as deeply felt and his departure just as deeply mourned in this community as was that of Calvin Coolidge in the nation.

The "New Oxford Item" truly wrote concerning him: "The passing of the deceased is a matter of deepest regret, as his 51 years of service in the community endeared him to many. His ever pleasant salute and cheery word will be greatly missed and many a home where he was wont to go, when sickness lurked and death hovered, will feel, through his future absence, a loss, deeply missed but gone forever."

Our one consolation is that death cannot terminate such a life. His silent influence still lives, and down through the years it will still shed its radiant light. And so although we mourn his departure, regretting that we must be parted from one who meant so much to us, we rejoice in the fact that since we must say farewell, we can at least say it to one whose life leaves so little cause for regret, one who left the world better because he passed this way.

—H. E. S.

CALVIN FISHER MOYER

Calvin Fisher Moyer, a life-long resident of Freeburg, Pa., and a loyal and consistent member of our Freeburg congregation, passed to his reward on Jan. 6, after a brief illness. Death was due to infirmities of old age and complications. He was a son of Hon. George C. Moyer and Eliza Fisher Moyer and was born Sept. 18, 1843. He was never married and spent his entire life in the old homestead where he was born. On March 29, 1862, he was confirmed by Rev. C. Z. Weiser. For 35 years he served as joint treasurer of the charge and also was an active leader for many years. During his younger days he served as a teacher in the Sunday School.

Mr. Moyer received his education in the Freeburg Academy and later was graduated from the Williamsport Commercial College. He taught school for several years and then entered the newspaper field, forming a partnership with his cousin, Dan. B. Moyer. Together they established the "Central Courier" in July, 1867. In 1876 Mr. Moyer erected the Courier Building, where he edited the newspaper until 1896, when the partnership was dissolved and H. B. Moyer became sole owner. Mr. Moyer was a writer and historian. His compilations of local history were accurate and much in demand. His passing removed from Freeburg community a useful citizen and an

active Christian whose life was greatly appreciated by all who knew him intimately.

He is survived by three sisters, Mrs. Emaline Mertz, Mrs. Kathryn M. Philips

and Mrs. George M. Witmer. Funeral services, conducted by his pastor, Rev. Louis M. King, were held Monday, Jan. 9, at 2 P. M., from the home of his niece, Mrs. S. R. Trotman, of Freeburg, and

were continued in the Freeburg Church. Members of Lafayette Lodge, F. and A. M., of which Mr. Moyer was a member for 47 years, also took part at the grave.

—L. M. K.

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